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ABSTRACT

The text consists of 22 lessons and is intended as a supplementary text for intermediate and advanced Hausa students. All but three of the lessons contain a reading selection, a set of discussion questions, a list of idioms from the reading along with other expressions that are semantically or syntactically related, exercises to test for mastery of the idioms, a few points of grammar designed to aid comprehension of the reading selection and to review or elaborate on aspects of Hausa structure that the student may not be familiar with, and a few drills to reinforce the grammar. Lessons 7 (idioms involving typical characteristics of animals), 16 (childbirth and naming), and 18 (Salla: prayer and religious holidays), also contain lists of idioms, but in a different format: rather than beginning with a reading selection, these lessons describe groups of related idioms in the context of their cultural background. (Author/CLK)

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MANUAL OF HAUSA IDIOMS

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September, 1976

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INTRODUCTION

This book is intended as a supplementary text for intermediate and advanced Hausa students. The notion "idiom" has been broadly construed here to include any standard expression whose meaning is not easily predicted from its literal translation, and we have not hesitated to include expressions which, though they may not qualify as idioms, will still help to develop the vocabulary of the student interested in speaking "idiomatic" Hausa.

Insofar as possible, we have tried to interpret the connection between literal and idiomatic meanings; because in many cases the association reflects the cultural attitudes and everyday habits of Hausa people, our descriptions should not only help the foreigner to speak better Hausa but also expose the student to various practices and beliefs that are part of Hausa life.

Most lessons contain a reading selection, a set of discussion questions, a list of idioms from the reading along with other expressions that are semantically or syntactically related, exercises to test for mastery of the idioms, a few points of grammar designed to aid comprehension of the reading selection and to review or elaborate on aspects of Hausa structure that the student may not be familiar with, and a few drills to reinforce the grammar. Lessons 7, 16, and 18 have a different format, both to provide variety and to permit a more comprehensive and coherent presentation of certain classes of idioms. There are two appendices, one listing the person-aspect markers of Hausa and the other providing the basic elements of F. W. Parsons' verbal grade system. Finally, there is an index of idioms; each idiom introduced in the text has one or more entries in the index and a reference to the lesson in which the idiom is introduced.

No attempt has been made to make the idiom content of this book comprehensive or, indeed, representative. Our basic aim has been instead to provide a good amount of variety and liveliness within the confines of a list of manageable size. In the grammar sections, we have concentrated on areas that do not receive much coverage in introductory courses, and we have tried to add to the information already available from the standard Hausa grammars, dictionaries, and texts. We hope that this book will be used as a supplement to other intermediate and advanced Hausa work rather than constituting the basic instructional vehicle for a course. In our experience, the most successful language courses are those that maximize spontaneity, and we have attempted to construct this text in a way that leaves much room for this important factor.

In the reading selections, the right-hand column glosses words that the student may not have encountered or mastered. Underlining in the reading itself marks idioms glossed and discussed later in the Idioms section, and superscripts mark points discussed in the Grammar section.

We are grateful to M. Salisu Abubakar for originally suggesting that a manual of Hausa idioms ought to be written and for doing valuable preliminary work, to Joseph H. Greenberg for his advice and encouragement, to Emily W. Hallin of the Stanford NDEA Center for African Language and Area Studies for gracious assistance with many practical matters, to Carol Simpson, Talatu Bagari, and Richard D. Janda for indispensable help in producing the manuscript, and to the U.S. Office of Education for its financial support.

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TABLE OF CONTENTS

1. RABON ALLAH 1

2. MALAMI DA BAGWARI 14

3. LABARIN WAƊANSU MAƊINKA UKU. I. 26

4. LABARIN WAƊANSU MAƊINKA UKU. II. 35

5. LABARIN WAƊANSU MAƊINKA UKU. III. 47

6. LABARIN WAƊANSU MAƊINKA UKU. IV. 58

7. IDIOMS INVOLVING TYPICAL CHARACTERISTICS OF ANIMALS 69

8. KAN KURA 74

9. GIZO DA BALBELA. I. 84

10. GIZO DA BALBELA. II. 93

11. LABARIN WANI BARARO DA ƊAN ZAKI. I. 101

12. LABARIN WANI BARARO DA ƊAN ZAKI. II. 112

13. LABARIN WANI BARARO DA ƊAN ZAKI. III. 121

14. LABARIN WANI BARARO DA ƊAN ZAKI. IV. 129

15. LABARIN WANI BARARO DA ƊAN ZAKI. V. 136

16. CHILDBIRTH AND NAMING 144

17. LABARIN FALKE DA BIRI 150

18. SALLA: PRAYER AND RELIGIOUS HOLIDAYS 160

19. LADAN DA ƊAN JANHOL. I. 165

20. LADAN DA ƊAN JANHOL. II. 178

21. LADAN DA ƊAN JANHOL. III. 186

22. LADAN DA ƊAN JANHOL. IV. 196

Appendix A: PERSON-ASPECT MARKERS 201

Appendix B: THE GRADE SYSTEM OF THE HAUSA VERB 202

INDEX 203

LESSON ONE: RABON ALLAH

Although most Hausas are Muslims, there remain groups of Hausas who were never converted to Islam from their original pagan worship. These, called Maguzawa, have their own god, which they communicate with through religious practices, called bori.

Despite differences in religious rituals and in outlook, there is normally no real hostility between Muslims and the non-Muslim Hausas. Rather, the two groups seem merely to joke about each other's different practices.

This story presents a pagan Hausa's tongue-in-cheek view of the justice of Muslims' Allah.

RABON ALLAH

Wata rānā mā̀tar wani Mùsùlmī, maƙwàbcin Bàmāgujḕ, ta haifù, akà tā̀ru à ƙōfàr gidan mùtumìn zā à radà sūnā. Bāyan kōwā yā zaunā̀, akà kāwō gōròn sūnā zā à rarràbā, sai Bàmāgujèn ya cḕ à bā shì gōròn yà rabā̀. Mutā̀nē sukà cē̂, "Kai don Allā̀h, gāfarā̀ dàgà nân!" Sai mālàmîn dà zâi raɗà sūnân ya cḕ, "Kù bar shì yà rabā̀, mànà. Ai ta hakà① nē zā à sāmū̀ à shā kânsà, har yà bi hannunsà mài sàndā."

Shī kḕ nan sai akà bā̂ wà② Bàmāgujḕ gōròn yà rabā̀. Dà ya kàrɓi gōròn zâi rabā̀ sai mālàmîn ya cḕ masà, "Tṑ, àmmā fa kà yi ràbon Allā̀h!" Bàmāgujḕ ya cḕ, "Mālàm, ai dā̂ mā ràbon Allàn nāku zân yi, bā̀ irìn nāmù na mutā̀nē ba." Dàgà nan sai ya zā̀ɓi gōrṑ gōmà, marsā̀ ya bā̂ wà mālàmī ya cḕ, "Rìƙē wannàn, Mālàm." Mālàmī ya kàrɓā ya zubā̀ à àljīhunsà, ya ɗàuki gùdā ya fasā̀ ya cikà bā̀kinsà.

maƙwàbcī (m)	'neighbor'
haifù	'give birth'
tā̀ru	'gather'
rarràbā	'share out'
rabā̀	'divide, split'
gāfarā̀	'get away'
dàgà nan	'after this'
zā̀ɓā	'choose'
marsā̀ (pl)	'large kola nuts'
kàrɓā	'receive'
zubā̀	'pour'
àljīhū (m)	'pocket'
fasā̀	'break'
cikā̀	'fill'

Bàmāgujḕ ya ci gàba dà ràbō, àmmā sai yà bā̂ wani bìyar, yà bā̂ wà wani biyu, wani ukù, wani ɗaya, wani kuma yà tsallàkē shi bà zâi bā shì kō ƙwā̀yā ɗaya ba. Hakà ya yi ③ ta yî har gōròn ya ƙārḕ. Ya dā̀wō gurin mālā̀mîn ya cḕ masà, "Mālàm, nā gamà rabā̀wā. Nā kùwa yi ràbon Allā̀h sṑsai, kàmar yâddà ka cḕ ìn yi."

Mālàmîn ya cḕ, "Habà kāɗṑ! Ai wannàn bā̀ ràbon Allā̀h ka yi ba. Yā̀yà zā kà bā̂ wà wani gōmà, wani kà bā shì ɗaya tak,④ wani kuma bà kà bā shì kō ɗaya ba, sā'àn nan kà cē̂ kā yi ràbon Allā̀h? Ai ràbon Allā̀h shī nḕ, kà rabā̀ daidai, kōwā yà sāmū̀."

Bàmāgujḕ ya cḕ, "Ā'à, mālàm. Kai nḕ fa ka cḕ ìn yi ràbon Allā̀h. Nī kuma na ga na yi yâddà Allā̀h yakḕ ràbonsà kḕ nan, zâi bā̂ wà waɗansu dà yawā̀, waɗansu kàɗan, waɗansu kùwa bà zai bā sù komē ba.

Shī ya sā̂ nī mā na yi hakà. Dā⑤ kanā̀ sṑ nē ìn rabā̀ daidai, kōwā yà sāmū̀, sai kà cē̂ dà nī, ìn yi ràbon gaskiyā, àmmā bā̀ ràbon Allā̀h ba."

tsallàkē	'skip, jump over'
ƙwā̀yā (f)	'grain, unit'
gurī (m)	'place' = wuri
gamā̀	'finish'
sṑsai	'completely'
kāɗṑ (m)	'pagan'
tak	'only'
daidai	'equally, evenly'
fa	'indeed, you know'

TAMBAYOYI

1. Me ya sa malamin ya ce a bar Bamaguje ya raba goron?

2. Bayyana yadda rabon Allah yake, a ra'ayin malamin.

ra'àyī (m) 'opinion, viewpoint'

3. Yaya rabon Allah yake, a ra'ayin Bamaguje kuwa?

4. Mene ne bambancin rabon Allah da rabon gaskiya, a ra'ayin Malamin?

bambancī̀ (m) 'difference'

5. Bamaguje yana girmama Allah? Sabo da me kuku ce haka?

girmàmā 'respect'

6. Ku faɗi dalili biyu da ya sa kuke zaton akwai zaman lafiya tsakanin Maguzawa da Musulmi.

dàlīlī̀ (m) 'reason'
zaman lāfiyā̀ 'peace, concord'

	Idiom	Literal Translation	Idiomatic Meaning Or Explanation
A.	raɗà sūnā	'whispering name'	'naming ceremony'. One of the rituals of the ceremony is the mallam's whispering the name of the child into its ears before announcing it to the people. In some parts of Hausaland the whispering of the name into the child's ear takes place before the naming day, which is the seventh day after the birth of the child. cf. Lesson 16.
	gōròn sūnā	'kola nuts for the naming ceremony'	Kola nuts are distributed to guests at a naming ceremony.
	zānà sūnā	'writing the name'	'naming ceremony'
B.	shā kâi	'drink the head'	'convince'; also 'round up, e.g., animals'
C.	yā bi hannunsà mài sàndā	'he followed his hand, the hand with the stick'	'he followed the right way'. A blind man carries a stick in his right hand and this guides him in the direction that he intends.

D. 1. In general, putting Allā̀h or Allā̀h dà Ànnabì after a noun adds the meaning 'honest' or 'genuine':

ràbon Allā̀h	'God's own way of sharing out'	'fair sharing out'
ràbon gaskiyā		'honest sharing out'
kā yi na Allā̀h	'you did God's own'	'you acted honestly or maganimously'

2. Other expressions with nouns before Allā̀h: these do not carry the extra connotation of honesty or genuineness:

dōkìn Allā̀h	'God's horse'	'mantis'

Idiom	Literal Translation	Idiomatic Meaning Or Explanation
tàwadàr Allā̀h	'God's ink'	'tiny spots of darker pigmentation on parts of human skin'
Īkòn Allā̀h	'God's power"	'miracle'

EXERCISES

I. Pick the idiom that best describes the situation.

1. ...yana da ƙafafuwa da kai — ƙafā̀ (f) pl. ƙafāfuwā̀ 'foot, leg'
    - a. dokin Allah
    - b. tawadar Allah
    - c. ikon Allah

2. ...ba ta goguwa — gṑgu (v.n. gṑguwā) 'to be rubbed out'
    - a. dokin Allah
    - b. tawadar Allah
    - c. ikon Allah

3. Jiya mun ga..., wani mutum yana tashi kamar tsuntsu.
    - a. dokin Allah
    - b. tawadar Allah
    - c. ikon Allah

GRAMMAR

Each point discussed below corresponds to a point indicated by a superscript in the reading at the beginning of this lesson.

1. ta, 'by way of', 'through', 'by means of'.

ta has the meaning 'by way of', 'through', or 'by means of' in contexts like the following:

Ta hakà nē zā à sāmū̀	'it's by means of this that one will get it'
In Kanṑ zā̂ ku, kù bi ta Kàtsinà	'if it's Kano that you're going to, go by way of Katsina'
Ta ìnā ya fìta?	'by what way did he go out?'
Ta tāgā̀ ya fìta.	'it was through the window that he went out'
Ta yā̀yà zā kà tàfi Kanṑ?	'by what means will you go to Kano?"
Ta jirgin ƙasà zân tàfi	'I'll go by train'

2. bā̂, 'to give'

This verb behaves somewhat differently, depending on what type of object it is followed by. Often the verb precedes an indirect object.

Nā bā̂ Mūsā	'I gave (it) to Musa'
Nā bā̂ Mūsā gōròn	'I gave Musa the kola nuts'

While most verbs require the preposition wà, 'to', before the indirect object, the verb bā̂ commonly does not. Compare bā̂ with the regular verb kāwō in the following sentences:

An bā̂ Bàmāgujḕ gōròn	'One gave the kola nuts to the Bamaguje'
An kāwō wà Bàmāgujḕ gōròn	'One brought the kola nuts to the Bamaguje'

However, some speakers treat bā̂ like other verbs in placing the preposition wà before a noun indirect object of bā̂; thus, the story at the beginning of this lesson has:

sai akà bā̂ wà Bàmāgujḕ gōròn yà rabà	'They gave Bamaguje kola nuts to divvy up'

But in all Hausa dialects, if the indirect object of bā̂ is a pronoun, then the normal indirect object pronoun (minì, makà, etc.) is not used; Instead, the direct object pronoun is used, and the tone of bā̂ simplifies to bā:

An *bā* *shì* gōròn	'They gave him the kola nuts'
An *bā* *shì*	'They gave (it) to him'

3. *ta*, repetitive marker.

When *ta* appears before a verbal noun or action noun, it indicates repeated or continual action.

yanā̀ aikī̀	'he is working'	yanā̀ *ta* aikī̀	'he keeps on working', 'he works and works'
yā yi	'he did (it)'	yā yi *ta* yī̂	'he did it again and again'

This *ta* appears only after a continuative marker, or after *yi* in non-continuative aspects:

Harūnà yanā̀ ta gōgā̀wā	'Haruna is rubbing and rubbing'
Harūnà yanā̀ ta kāmà kīfī	'Haruna keeps catching fish'
Harūnà yanā̀ ta (yîn) kūkā	'Haruna keeps crying'
Harūnà yā yi ta gōgā̀wā	'Haruna rubbed and rubbed'
Harūnà yā yi ta kāmà kīfī	'Haruna kept catching fish'
Harūnà yā yi ta (yîn) kūkā	'Haruna cried and cried'

4. Ideophones.

Hausa ideophones, pronounced on an extra high level tone, intensify the meaning of the adjectives and verbs that they occur after. A given ideophone typically can modify only a particular word or a very small set of words:

ɗaya	'one'	ɗaya tak! ɗaya rak!	'exactly one!' 'only one!'
baƙī	'black'	baƙī ƙirin!	'pitch black!'
farī	'white'	farī tas! farī fat!	'snow white!'
jā	'red'	jā wur!	'beet red!'
sanyī	'cold'	sanyī ƙalau	'stone cold!'
ƙātṑ	'huge'	kātṑ gundumī	'incredibly huge!'
yā cìka	'it's full'	yā cìka fal! yā cìka màƙil!	'it's chock full!'

yā gàji	'he's tired'	yā gàji tiɓis!	'he's dead tired!'
an wankḕ shi	'he was washed'	an wankḕ shi tas!	'he was washed clean!'

Another set of ideophones appearing after verbs differ from the above in that their function is not so much to intensify the meaning of the verb as it is to describe a sound being made. They are pronounced with an extra-high or extra-low tone, depending on the type of sound being described and the size of the object making the sound. Examples:

ruwā yanā̀ zùbā shàrrr	'water is dripping down and splashing on another surface'
yanā̀ jânsà ƙùuu	'he is dragging it along the ground, and it's making a heavy rubbing noise'
dùrô yā fāɗī̀ kwàngwàràm	'the barrel fell, making a rumbling noise'
sulàì yā fāɗī̀ kwangwaram	'the shilling fell, making a faint ringing noise'
tsuntsū yā tāshì firr	'the bird flew up, making a flapping sound'
tsuntsā̀yē sun tāshì fìrr	'the birds flew up, making loud flapping sounds'

5. dā̀, counterfactual clause marker

Sentences of the form, "If I had known, I would have told you" or "If I knew, I would tell you" introduce the counterfactual if clause by dā̀ or in dā̀, and the 'would' clause by either dā̀ or sai or both. After sai, the subjunctive is used.

(In) dā̀ nā sanī̀, dā̀ nā gayā̀ makà (In) dā̀ nā sanī̀, (dā̀) sai ìn gayā̀ makà	'If I had known, I would have told you'
(In) dā̀ kanā̀ sṑ, dā̀ kā gayā̀ minì (In) dā̀ kanā̀ sô̄, dā̀ sai kà gayā̀ minì	'If you wanted (it), you should have told me'

DRILLS

1. A. Answer the following questions with the expression ta hakà nē. Leave off the noun object and change the verb to the appropriate form. Example:

SPEAKER:	Yā̀yà zā à sā̀mi ilìmī?	'How will one gain knowledge?'
STUDENT:	Tà hakà nē zā à sāmū̀	'It's in this way that one will gain it'

1. Yā̀yà zā à zā̀ɓi gōrṑ?
2. Yā̀yà zâi fasà gōrṑ?
3. Yā̀yà zā sù cikà bā̀kinsù?
4. Yā̀ya zā mù rarràbà gōròn?
5. Yā̀ya zân gamà rabà gōròn?
6. Yā̀yà akà zā̀ɓi gōròn?
7. Yā̀yà ya fasà gōrṑ?
8. Yā̀yà sukà cikà bā̀kinsù?
9. Yā̀yà mukà rarràbà gōròn?
10. Yā̀yà na gamà rabà gōròn?
11. Yā̀yà akē zā̀ɓen gōrṑ?
12. Yā̀yà yakḕ fasà gōrṑ?
13. Yā̀yà sukḕ cikà bā̀kinsù?
14. Yā̀yà mukḕ rarràbà gōrṑ?
15. Yā̀ka mukḕ gamà rabà gōrṑ?

B. Each question will give a choice of two answers. Answer each question by taking the second choice. Examples:

i.	SPEAKER:	Ta Kanṑ sukà bi, kō ta Kàtsinà?	'Did they go by way of Kanò, or by way of Katsina?'
	STUDENT:	Ta Kàtsinà sukà bi	'It was by way of Katsina that they went'
ii.	SPEAKER:	Ta jirgin ƙasà zâi tàfi, kō ta jirgin samà?	'Will he go by railroad, or by plane?'
	STUDENT:	Ta jirgin samà zâi tā̀fi	'It's by plane that he'll go'

1. Ta Zāriyà sukà bi, kō ta Kàtsinà?
2. Ta Katā̀gùm kukà bi, kō ta Azàrè?
3. Ta Kanṑ mukḕ bi, kō ta Dàurā?
4. Ta tā̀gā̀ ya fìta, kō ta ƙōfā̀?
5. Ta mōtā̀ ya zō, kō ta jirgin ƙasā̀?
6. Ta wayā̀ ka yi musù mā̀ganā̀, kō ta rēdiyṑ?

wayā̀ (f) 'telephone'

2. A. Answer each question with a sentence beginning with the phrase "Kuɗī akà bā...". Replace the indirect object with a pronoun, and make any necessary changes in the verb. Example:

SPEAKER:	Mḕ akà bā̂ Garbà?	'What was given to Garba?'
STUDENT:	Kuɗī akà bā shī̀	'Money was given to him'

B. Answer each question in the affirmative. Leave off the direct object, and replace the indirect object with the appropriate pronoun. Example:

SPEAKER:	An bā̂ yā̂rā kuɗī?	'Did they give the children money?'
STUDENT:	Ī, an bā sù	'Yes, they gave (it) to them'

1. An bā̂ Audù kuɗī?
2. An bā̂ Hàlīmà kuɗī?
3. An bā̂ mutā̀nên àbinci?
4. An bā̂ dōkī ruwā?
5. An bā̂ yārinyā̀ gōrṑ?

3. Put ta before the verbal noun or action noun, to indicate repetitive action. If the sentence contains no verbal noun, change the verb to a verbal noun and put yi ta before it. Examples:

SPEAKER:	Munā̀ kūkā	'We are crying'
STUDENT:	Munā̀ ta kūkā	'We keep on crying'
SPEAKER:	Mun tàfi	'We left'
STUDENT:	Mun yi ta tàfiyā̀	'We kept going'

1. Anā̀ cikà bā̀ƙī
2. Inā̀ shā̀
3. Sunā̀ aikī̀
4. Sunā̀ rarràbâ̄wā
5. Mun yi
6. Kun tàru
7. Sun yi aikī̀
8. Sun rarràbā
9. Zā sù rarràbā

4. A. Add an appropriate ideophone to the following sentences.

1. Yā bā nì sulài ɗaya
2. Gāshìntà baƙī nḕ
3. Rī̀garsà farā cḕ
4. Àlƙalàmīn jā nḕ
5. Gēmùnsà farī nḕ

B. Answer the following questions in the affirmative, adding an appropriate ideophone. Example:

SPEAKER:	Rījìyā tā cìka dà ruwā?	'Is the well filled with water?'
STUDENT:	Ī, tā cìka fal dà ruwā!	'Yes, it's filled to the brim with water!'
or	Ī, tā cìka dà ruwā fal!	

1. Kā gàji?
2. An wankḕ ta?
3. Sulài yā fāɗō?
4. Dùrô yā fāɗō?
5. Tsuntsū yā tāshì?

5. A. Answer the following questions by beginning with the clause "Ai, dā̀ nā sanī̀" and putting dā̀ in front of the next clause. Example:

SPEAKER:	Kā bā shì gōrò̄?	'Did you give him a kola nut?'
STUDENT:	Ai, dā̀ nā sanī̀, dā̀ nā bā shì gōrò̄	'Oh, if I had only known, I would have given him a kola nut'

1. Kā zō?
2. Kā kàrɓi gōrṑ?
3. Kā yi ràbon Allā̀h?
4. Kā gamà rabā̀wā?

B. Answer the following questions by beginning with the clause "Ai, dā̀ nā iyā̀", putting sai in front of the next clause, and making that clause subjunctive. Example:

SPEAKER:	Don mḕ bà kà bā shì gōrò̄ ba?	'Why didn't you give him a kola nut?'
STUDENT:	Ai, dā̀ nā iyā̀, sai ìn bā shì gōrò̄	'Oh, if I had been able to, I would have given him a kola nut'

1. Don mḕ bà kà zō ba?
2. Don mḕ bà kà kàrɓi gōrṑ ba?
3. Don mḕ bà kà yi ràbon Allā̀h ba?
4. Don mḕ bà kà gamà rabā̀wā ba?

LESSON TWO: MALAMI DA BAGWARI

This story presents another illustration of the joking relationship that exists between Muslim Hausas and non-Muslims.

Wata rānā, wani mālàmī yanā̀ yāwòn cī̂n rānī sai tàfiyā̀ ta kai shì gàrin Gwā̀rā̀wā, ya sàuka à gidan wani Bàgwārī.

yāwṑ (m) 'strolling'
Bàgwārī (m) pl. Gwā̀rā̀wā 'a Gwari man'
sàuka 'descend, arrive at'

Bàgwārī ya shiryā̀ wà mālàmī sàukā, ya sā̂ akà dafà àbinci mài kyâu.

sàukā (f) 'welcoming feast'
shiryā̀ 'prepare'

Ya ɗàuki① àbinci ya kai wà mālàmī, ya cḕ, "Allā̀h shì gāfàrtà mālàm, gā̀ àbinci, àmmā fa kadà kà ci kàrēnā̀."

kàrēnā̀: Bagwari intends kàrē nā̀ 'it's a dog'; but Malami hears kà rēnā̀ 'and (you) despise'

Mālàmī ya būɗḕ akwàshin àbinci, ya ga nāmā̀ dà mâi. Nan dà nan sai bā̀kinsà ya tārà miyau, ya cḕ "Habā̀, irìn wannàn àbinci mài kyâu, wā̀ zâi ci yà rēnā̀?"

akwàshī (m) 'wooden bowl'

Mālàmī ya wankè gōmà ya tsōmà bìyar, ya jā hatsī, ya yi gējī̀. Bāyan yā gamā̀ sai Bā̀gwārī ya kāwō masà ruwan shā̂. Mālàmī ya kàrɓā ya shā, yanā̀ sàntī yanā̀ cē̂wā, "Bā̂ shakkā̀, mā̀tarkà tā nàƙàlci murhū̀! Ai irìn wannàn girkī̀ kō mātanmù na àlkaryā̀ sā̂ cirḕ matà hū̀lā."

sàntī (m) 'remarks'
girkī̀ (m) 'cooking'
kō 'even)
àlkaryā (f) 'city'

Sai Bàgwārī ya cè, "Àshē, mā̀lā̀mai sunā̀ cîn kàrē?" Sai mālàmī ya cè, "Sùbàhānà Lìllāhì! Nā̀ jī kà dà kûnnen shàiɗân. Kā taɓà② ganin mālàmī yā ci kàrē?"

Bàgwārī ya cè, "Gà ka nan! Ai wannàn àbincîn dà ka ci kàrē nè."

"Mālàmī ya cè, "Yâu gà lā̀lā̀taccen③ mùtûm! Àshē, kàrē nè, ka ƙi kà gayā̀ mîn!"

lā̀lā̀taccē 'rotten'
ƙi 'refuse, fail to do'
mîn = minì 'to me'

Bàgwārī ya cè "Allā̀h shì gāfàrtà mālàm, màganā̀ dai kakè yî, don kùwa nā gayā̀ makà, 'Kadà kà ci kàrē nā̀'."

TAMBAYOYI

1. Me ya sa malamin ya ce, babu wanda zai ci abincin ya rena?

2. Saboda me malamin bai fahinci abin da Bagwari ya ce ba lokacin da ya kawo masa abincin?

   fàhimtā̀ 'understand'

3. Malamin ya damu saboda ya ci kare? Faɗi dalilin da ya sa ka ce ya damu ko bai damu ba.

   dā̀mu, G.2 'be annoyed'
   dàlīlī̀ 'reason'

4. Me ya kai malamin ganin maguzawa?

5. Akwai wani dalili da zai sa mutum ya zaci Maguzawa suna girmama Malamai?

   zàtā, G.2. 'think'

6. Saboda me ka ke zaton Bamagajan ya sa Malamin ya ci naman kare?

7. Malamin ya ji daɗin abincin da ya ci ko bai ji ba? Idan ka ce ya ji, saboda me?

	Idiom	Literal Translation	Idiomatic Meaning Or Explanation
A.	cîn rānī	'spending the dry season'	'spending the dry season elsewhere in order to make one's own corn supply at home last longer'
	yā sâ masà rānī	'he caused him dry season'	'he shared a friend's food, which was only enough for one, in reality'
	'yan rānī	'children of the dry season'	'Smallpox'. Epidemics of smallpox usually break out during the hot dry season.
B.	Allàh yà /shì gāfàrtà mālàm	'may God forgive the Mallam'	A common greeting to the learned Mallams. The Hausas believe that all knowledge beongs to God, and that the Mallam, although learned, is still liable to mistakes which might mislead the people.
C.	bàkinsà yā tārà ruwā	'his mouth collected water'	'his appetite is aroused'
D.	Expressions for 'eating'		
	yā wankè gōmà, yā tsōmà biyar	'he washed ten (fingers) and dipped five'	'he ate'. Traditionally, the Hausas don't use spoons or forks, and they always wash their hands before eating.
	jā hatsī	'pull grain'	'eat a large quantity of food'
	yi gējī̀	'become gauged' (said of tires properly filled with air)	'become stuffed' (said of one who eats too much)
E.	tā nàƙàlci murhū̀	'she knows the secret of the oven'	'she knows how to cook'

	Idiom	Literal Translation	Idiomatic Meaning Or Explanation
F.	sā̂ cirḕ matà hù̄lā (à girkī̀)	'they will take off (their) hats for her (at cooking)"	'they will recognize her as a better cook'. The source of this is the Europeans' custom of taking off their hats to show respect.

G. Expressions meaning "What you say is too blasphemous for my ears."

	Idiom	Literal Translation	Idiomatic Meaning Or Explanation
	nā jī kà dà kûnnen shàiɗân	'I hear you with the devil's ear'	
	kûnnēnā̀ ruwan gāwā	'my ear is (like) a dead body'	
H.	màganā̀ dai ka kḕ yī̂	'you are certainly talking'	'you can't be serious'

EXERCISES

I. Pick the idiom that best describes the situation.

1. Garba ya sami Audu yana cin abinci, sai Audu ya ce masa, "Ka ga abincin nan kaɗan ne. Saboda haka, don Allah kaɗa ..... ."

   sāmù 'get, find'

   a. ka je cin rani

   b. ka sa mini rani

   c. bakinka ya tara ruwa

2. Ko ba ka jin yunwa, idan ka ga abinci mai kyau, ...

   yunwà (f) 'hunger'

   a. za ka je cin rani

   b. za ka sa masa rani

   c. bakinka zai tara ruwa

3. Fulani da malaman allo sukan tafi ..., kowace shekara.

   màlàman àllō 'Koranic school teachers'
   shèkarà (f) 'year'

   a. cin rani

   b. sa wa mutane rani

   c. bakinsu yana tara ruwa

4. Matar Audu ba ta ..... ba. Saboda haka abokansa ba sa jin daɗin girkinta.

   a. ja hatsi

   b. naƙalci murhu

   c. cire masa hula

5. Matan Turawa suna tsoron ..... saboda ba sa son yin ƙiba.

   a. jan hatsi

   b. naƙaltar murhu

   c. cire masa hula

6. Muhammadu Ali ya iya dambe sosai har ma duk 'yan damben duniya sun.....

   a. ja hatsi

   b. naƙalci dambe

   c. cire masa hula a dambe

GRAMMAR

1. ɗaukā̀, irregular Grade 2 verb

ɗaukā̀ has the expected Grade 2 form before a pronoun or noun indirect object:

nā ɗàukē shì	'I took it'
nā ɗàuki àkwàtì	'I took the box'

But, unlike most two-syllable Grade 2 verbs, when no object follows, it has a High-Low pattern: ɗaukā̀ rather than the normal Low-High (e.g. in sàyā 'buy').

2. Auxiliary verbs

These verbs typically appear before a verbal noun or an action noun. Examples:

taɓā̀	yā taɓà ganintà	'he has seen her before'
dingā̀	yā dingà ganintà	'he kept on seeing her'
riƙā̀	yā riƙà ganintà	'he kept on seeing her'
sākḕ	yā sākè ganintà	'he saw her again'
kumā̀	yā kumà ganintà	'he saw her again'
ƙārā̀	yā ƙārà ganintà	'he saw her again'
ìyā	yā iyà ganintà	'he is able to see her'
kāsā̀	yā kāsà ganintà	'he failed to see her'
fārā̀	yā fārà ganintà	'he started seeing her'
sōmā̀	yā sōmà ganintà	'he started seeing her'
dainā̀	yā dainà ganintà	'he stopped seeing her'
jìmrā	yā jìmri ganintà	'he persisted in seeing her'
fāsā̀	yā fāsà ganintà	'he postponed seeing her'

3. Past participles

Past participles are formed by adding the vowel -a to the verb root and attaching a double copy of the root-final consonant and a masculine, feminine, or plural ending. The tone patterns and endings for these forms are illustrated below. If the verb is transitive, the meaning of the corresponding participle is normally passive; if the verb is intransitive, the corresponding passive has an active meaning.

VERB		VERB ROOT	PARTICIPLES Masculine	 Feminine	 Plural	
dafā̀	'cook'	daf-	dàfaffē	dàfaffiyā	dàfàffū	'cooked'
dā̀mā	'disturb'	dām-	dā̀mammē	dā̀mammiyā	dā̀màmmū	'confused'
sōyā̀	'fry'	sōy-	sṑyayyē	sṑyayyiyā	sṑyàyyū	'fried'
niƙā̀	'grind'	niƙ-	nìƙaƙƙē	nìƙaƙƙiyā	nìƙàƙƙū	'ground'

If the verb root ends in t, s, d, or z, the double copy of these consonants is realized as cc, ssh, jj, and jj, respectively, in the singular forms of the participles:

lālā̀tā	'spoil'	lālāt-	lā̀lā̀taccē	lā̀lā̀tacciyā	lā̀lā̀tàttū	'spoiled'
gasā̀	'roast'	gas-	gàsasshē	gàsasshiyā	gàsàssū	'roasted'
gā̀dā	'inherit'	gād-	gā̀dajjē	gā̀dajjiyā	gā̀dàddū	'inherited'
bazā̀	'spread'	baz-	bàzajjē	bàzajjiyā	bàzàzzū	'spread'

The meaning of some participles is more specialized than the meaning of the corresponding verb:

VERB		PARTICIPLES	
gudù	'run, run away'	gùdajjē, etc.	'escapee'
ragḕ	'lessen, reduce'	ràgaggē, etc.	'incomplete, less adequate than would be expected'

Some participles are exceptional in that they are derived in an irregular manner from their corresponding verb, or in that there is really no verb that corresponds to them:

màtaccē (m.), màtacciyā (f.), màtàttū (pl.) 'dead' (cf. mutù, 'die')

lā̀fìyayyē (m.), lā̀fìyayyiyā (f.), lā̀fìyàyyū (pl.) 'healthy' (cf. lāfiyā̀ (f.) 'health')

Here are some examples of how participles are used in a sentence:

Sòyayyen nāmā̀ ya nā̀ da dāɗī	'Fried meat is delicious'
Màtaccên yā bar gādṑ da yawā̀	'The dead man left a large inheritance'
Dàlīlìnkà ràgaggē nḕ	'Your reason (that you gave) is inadequate'

DRILLS

1. A. Answer each question in the affirmative, replacing the direct object with the appropriate pronoun. Example:

SPEAKER:	Yārṑ yā ɗàuki bàrgō?	'Did the boy take the blanket?'
STUDENT:	Ī, yā ɗàukē shì	'Yes, he took it'

1. Bàgwārī yā ɗàuki akwàshī?
2. Mā̀târ tā ɗàuki àbinci?
3. Mālàmī yā ɗàuki rī̀gā?
4. Gwā̀rā̀wā sun ɗàuki yā̂rā?
5. Kun ɗàuki lìttàttā̀fai?

B. Answer each question in the negative, leaving out the direct object. Example:

SPEAKER:	Yārṑ zâi ɗàuki bàrgō?	'Will the boy take the blanket?'
STUDENT:	Ā'à, bà zâi ɗaukā̀ ba	'No, he won't take it'

1. Bàgwārī zâi ɗàuki akwàshī?
2. Mā̀târ zā tà ɗàuki àbinci?
3. Mālàmī zâi ɗàuki rī̀gā?
4. Gwā̀rā̀wā zā sù ɗàuki yā̂rā?
5. Zā kù ɗàuki lìttàttā̀fai?

2. A. Add taɓā̀ to the following sentences, making it the main verb. Example:

SPEAKER:	Mā̀târ tā dafà àbinci.	'The wife cooked food'
STUDENT:	Mā̀târ tā taɓà dafà àbinci	'The wife has cooked food before'

1. Yārṑ yā gàji
2. Yā shā giyā̀

3. Yā kàrɓi kuɗī

4. Yā nàƙàlci murhū̀

5. Yā jā hatsī

6. Tā dafà shìnkāfā

7. Tā rēnà àbinci

8. Tā kāwō ruwā

9. Tā gayā̀ masà

10. Tā būɗè akwàshin àbinci

11. Bā̀kinsà yā tārà ruwā

B. Add fārā̀ to the above sentences, making it the main verb. Example:

SPEAKER:	Nā bùgi Audù	'I hit Audu'
STUDENT:	Nā fārà bugùn Audù	'I starting hitting Audu'

C. Add sākè to the above sentences, making it the main verb. Example:

SPEAKER:	Nā bùgi Audù	'I hit Audu'
STUDENT:	Nā sākè bugùn Audù	'I hit Audu again'

3. A. Change the sentences into noun phrases with a participial modifier. Example:

SPEAKER:	An dafà gyàɗā	'The peanuts were cooked'
STUDENT:	gyàɗā dàfaffiyā	'cooked peanuts'

1. Bāwā̀ yā gudù

2. An bazà bargunā̀

3. An yankà kā̀zā

4. An kṑri ma'àikàcī

5. An tūɓè sarkī　　　tūɓè 'depose'

B. Now put the participial modifier in front of the noun, using the sentences in (A). Example:

SPEAKER:	An dafà gyàɗā	'The peanuts were cooked'
STUDENT:	dàfaffiyar gyàɗā	'cooked peanuts'

LESSON THREE: LABARIN WAƊANSU MAƊINKA UKU. I.

À wata ƙasā, akwai waɗansu maɗìnkā① gùdā ukù waɗàndà bābù wandà ya taɓà ganin îndà sukḕ sàyen ƙyallên dà sukḕ ɗinkā̀wā, har mutā̀nē sunā̀ zàton kō sautū̀ sukḕ à wata ƙasā anā̀ kāwō musù.

ƙyallē (m) 'cloth'

har 'so that
kō 'may be'
sautū̀ (m) 'commision to go and buy something'

Waɗansu kuma sukà cē̂ wataƙīlà àljànnū nḕ sukḕ bā sù ƙyallē. Àshē duk bā̀ hakà ba nḕ. Yâddà sukḕ yī̂, sai tsakaddarē sù tafi makabartar② gàrîn sunā̀ zārè lìkkafànin màtàttū. Dà sū sukḕ ɗinkà'yan taguwōyī dà wandunā̀ sunā̀ sayârwā.

wataƙīlà 'perhaps'

àljanī (m) pl. àljànnū 'evil spirit'

tsakaddarē 'in the middle of the night'
zārḕ 'remove'
lìkkafànī (m) 'shroud'
màtaccē, pl. màtàttū 'dead person'

Àl'ādàr ƙasâr kùwa, ìdan mài zaràfī yā mutù sai sù yi masà adō, sù tōnà rāmī̀ bàbba sù sā̂ shi ciki,③ sù ɗaukō dutsḕ mài nauyī sù rufè bā̀kin rāmìn. Rànnan sai Wàzīrìn gàrîn ya cikā̀. Akà tàfi makabartā akà haƙà rāmī̀ akà shimfiɗḕ④ wurîn dà kìlìsai dà bargunā̀ dà kàtìfai, akà ɗaukō Wàzīrī̀ akà yi masà adō, akà sā̂ masà kuftā̀ dà jabbā̀ dà wàndō mài zīnā̀, akà yāfā̀ masà àlkyabbā̀. Kàmar kā̂ cē̂ masà "Rânkà yà daɗḕ", yà cē̂

àl'ādā̀ (f) 'custom'

adō (m) 'adornment'
tōnā̀ 'dig'
rāmī̀ (m) 'hole'

rànnan 'one day'

Wazīrī̀ (m) 'chief minister'

haƙā̀ 'dig'
shimfiɗē 'spread'
kìlīshī (m), pl. kìlìsai 'type of wool rug'
bàrgō (m), pl. bargunā̀ 'blanket'
kàtīfā̀ (f), pl. kàtìfai 'mattress'
kuftā̀ (f) 'embroidered gown'
jabbā̀ (f) 'kind of sleeveless gown'
zīnā̀ (f) 'embroidery'
yāfā̀ 'throw (e.g. bàrgō) over shoulder and around body'
kàmar 'as if'
àlkyabbā̀ (f) 'burnous'

"M̀hm̂!" Akà sā̂ masà wani zōbè̄ na zīnārìyā à hannu⑤akà ƙai shì makwancinsà.

zōbè̄		'ring'
zīnārìyā	(f)	'gold'
makwancī	(m)	'grave, tomb'

[continued in next lesson]

TAMBAYOYI

1. Saboda me mutane suke mamakin maɗinkan?
2. Daga ina maɗinkan suke samun ƙyallensu?
3. Saboda me mutane ba su gane ɗabarar maɗinkan nan ba?
4. Yaya ake binne manyan mutane a garin maɗinkan?
5. Wazirin da ya mutu, mai zarafi ne? Saboda me?

mā̀māki	(m)	'wonder'
ɗabārà̄	(f)	'plan, scheme'
binnè̄		'bury'

IDIOMS

A. Descriptions of well-to-do persons

IDIOM	LITERAL MEANING	NOTES
mài zaràfī	'possessor of opportunity'	
mài sùkūnī̀	'possessor of peace of mind'	
mài ganī	'one who sees'	The use of ganī here is probably related to the use of ganī in another idiom: Bā yà ganī (lit. 'he doesn't see') 'he is poor'
mài idṑ dà kwâllī	'one with antimony (kwâllī) on the eyes'	Antimony is applied as a make-up between the eye lashes. It is a silvery powder, and is used by women and to a lesser extent, by men. Like being habitually dressed in fine clothes, wearing antimony is a sign that you are well off.
mài hannū dà shūnī	'one with indigo dye (shūnī) on the hands.	Shūnī is obtained from the indigo plant bābā. Applied with the hands onto cloth or on the hair, it results in a deep, rich color. A rī̀gā with shūnī is worn by the rich.

IDIOMS

B. Expressions for dying: humans

IDIOM	LITERAL MEANING	NOTES
mutù	'die'	
ràsu	'to be lacked'	
cikā̀	'to complete'	i.e., to complete one's term of life
kwântà dāma	'to lie on one's right side	This expression is derived from the Muslim custom of buying people so that they are lying on their right side, facing the east. cf. makwancī (lit. 'place for lying down) 'grave, tomb'
ƙaura	'to migrate'	
fādī̀	'to fall'	used for chiefs

C. Expressions for dying: animals*

	LITERAL MEANING	NOTES
Lāyā̀	'lie, fall down, be settled'	This can also be used to refer impolitely to a human's dying.
shūrā̀	'kick the legs'	i.e., the muscle spasm accompanying death
kāsā̀	'fail'	
yi bungā	'be a carcass'	

*These expressions only apply to death from natural causes, not from being killed or slaughtered.

EXERCISES

I. Pick the idiom that best describes the situation.

1. Waziri ba shi da lafiya. Kwana da kwanaki yana kwance, ba ci, ba sha. Watakila ....

   a. zai yi bunga.

   b. shi mai sukuni ne.

   c. zai kwanta dama.

2. Ragon Audu ya karye a baya. Idan ba'a yanka ba, ...

   a. zai yi bunga.

   b. shi mai sukuni ne.

   c. zai kwanta dama.

3. Audu yana da kuɗi, ...

   a. zai yi bunga.

   b. shi mai sukuni ne.

   c. zai kwanta dama.

II. The following sentences contain at least one idiomatic expression which is inappropriately used. Identify it and replace it with an appropriate one.

1. Kande tana takaba saboda mijinta mai sukuni ne.

2. Bijimin Audu ya fara magagin mutuwa, sai aka tafi neman malami don ya yanka shi. Amma kafin malamin ya zo sai ya kwanta dama.

3. Mace ba ta yin takaba sai idan mijinta mai sukuni ne.

1. Agentives

Hausa agentives are formed by prefixing ma- to a verb root and adding a masculine, feminine, or plural suffix. They normally denote a person who performs an action habitually.

VERB		AGENTIVES Masculine	Feminine	Plural	
ɗinkā̀	'sew	maɗìnkī	maɗinkìyā	maɗìnkā	'one who sews'
ginā̀	'build'	magìnī	maginìyā	magìnā	'builder'
nōmā̀	'farm'	manṑmī	manōmìyā	manṑmā	'peasant'
rṑƙā	'beg'	marṑƙī	marōƙìyā	marṑƙā	'beggar'
hàifā	'give birth'	mahàifī	mahaifìyā	mahàifā	'parent'

Sometimes an agentive expression has only a rather specialized meaning: for example, magìnī and maginìyā do not denote just any type of builder; rather, the masculine form is used for a builder of houses, and the feminine form is used for a woman who makes pottery; the plural can be used for either.

2. Locative nouns

The prefix ma- is also used with locative nouns, but with a different tonal pattern and a different set of endings. The singular forms of these nouns are always feminine.

VERB		LOCATIVE NOUN Singular	Plural	
kabàrtā	'bury'	makabartā	màkàbàrtū	'graveyard'
karàntā	'read'	makarantā	màkàràntū	'school'
yankā̀	'slaughter'	mayankā	màyànkū	'slaughterhouse'
ƙērā̀	'forge'	maƙērā	màƙḕrū	'blacksmith'
hūtā̀	'rest'	mahūtā	màhū̀tū	'resting place'

3. Special forms of nouns in locative or temporal expressions

Some Hausa nouns have a special form which gives them a locative or temporal meaning. For example, the noun cikii, 'stomach', has the special form ciki, meaning 'inside'. The special forms are derived by modifying the tone and/or the length of the final parts of the nouns, as illustrated in these examples.

NOUN		LOCATIVE FORM	
cikī̀	'stomach'	(à) cikì (à) ciki	'on the stomach' {'inside' 'on the chest'}
gàbā	'chest, front'	(à) gàba	'in front'
hannū	'hand, arm'	à hanu	'in hand, on the hand'
bāyā	'back'	(à) bāya dàgà bāya	'behind, on the back' 'behind'
kâi	'head'	à kā	'on the head'
ƙafā̀	'foot, leg'	(à) ƙafà	'on the foot'
ƙasā̀	'ground'	(à) ƙasà	'on the ground', 'below'
samà	'sky'	(à) samà	'in the sky, above'

NOUN		TEMPORAL FORM	
darē	'night'	dà dare	'at night'
yâmmā	'late afternoon'	dà yâmma	'in the late afternoon'
sāfē	'early morning'	dà sāfe	'in the early morning'
bāyā	'back'	dàgà bāya	'afterwards'

Some of the more idiomatic uses of these expressions are illustrated in the following sentences:

nā sā̀mi àkwā̀tì, àmmā bābù kōmē (à) ciki	'I got a box, but there was nothing inside'
Zākì ya wucḕ gàba, Dila yanā̀ bînsà (dàgà) bāya	'The Lion went first, with the Jackal following behind'

Gà tēbùr nân. (À) ƙasà dà shī, àkwai daɓē; (à) samà dà shī, àkwai fìtilā̀	'Here is a table. Beneath it is a floor; above it is a light'
In bà kà iyà zuwā̀ yànzu, ba kà yi ƙòƙarī kà zō dàgà bāya.	'If you can't come now, try to come later'

4. ē vs. e in Grade 4 verbs

Although Grade 4 verbs can shorten their final vowel to -e before a direct object, the vowel may also be left long enough to emphasize the special meaning of completeness or thoroughness of the Grade 4 form. Examples:

an shimfìɗè wurîn dà kì̄lì̄sai	'they spread wool rugs over the area'
an shimfìɗḕ wurîn dà kì̄lì̄sai	'they covered the area with wool rugs'
yā būɗè bā̀kī	'he opened his mouth'
yā būɗḕ bā̀kī	'he held his mouth wide open'

DRILLS

1. Change the following into sentences with an agentive noun. Examples:

SPEAKER: Audù yakàn ɗinkà rīgunā̀. 'Audu sews gowns'

STUDENT: Maɗìnkī nḕ 'He is a tailor'

SPEAKER: Kànde takàn ginà tukwā̀nē 'Kande makes pots'

STUDENT: Maginìyā cḕ 'She is a potter'

1. Mutā̀nên sukàn nōmà dawā̀
2. Hàlīmà takàn sāƙà bargunā̀ — sāƙā̀ 'weave'
3. Yā̂rân sukàn sassā̀ƙà kùjḕrū — sassā̀ƙā 'carve wood'
4. Audù yakàn tūƙà mōtā̀ — tūƙā̀ 'drive'
5. Nakàn rinà tufāfī̀ — rinā̀ 'dye'
6. Mālàmī yakàn rubū̀tà lìttàttā̀fai

2. Add an appropriate locative noun to the following sentences. Example:

SPEAKER: Yā yankà sānìyā 'He slaughtered a cow'

STUDENT: Yā yankà sānìyā à mayankā 'He slaughtered a cow at a slaughterhouse'

1. Yā rinà rī̀gā
2. Yā nōmā̀ audùgā
3. Yā karàntà littāfī̀
4. Yā sāƙā̀ bàrgō
5. Yā zaunā̀
6. Yā dākàtā
7. Yā tsayā̀

LESSON FOUR: LABARIN WAƊANSU MAƊINKA UKU. II.

Kafā nā̀① ɗaukê̄wā sai maɗìnkân nan gùdā ukù sukā̀ laɓāɓō don sù wāshḕ kabàrin Wàzīrìn. Bâ̄ àbī̂n dà sukḕ kwàɗàyī cikin kāyân nan kàmar zōbèn nan na zīnārìyā, kō dā̀ shī kawài sukà ɗâukē, kā̀karsù tā yankè sāƙā̀, dṑmin zâi iyà sàyen duk àbī̂n dà kḕ cikin kabàrîn. Dà zuwànsù sai sukà tsayā̀ à bā̀kin rāmìn sunā̀ shāwaràr wândà zâi shìga yà mīƙō kāyân. Kōwā akà taɓā̀② sai yà nōƙḕ. Dà ƙàrshē dai ƙàraminsù ya kafō ta kā ya cḕ shī zâi shìga. Dà akà būɗḕ rāmìn zâi shìga sai mabī̀③ masà ya cḕ, "In kā ɗaukō zōbèn nan fa, ka lū̀ra kadà yà sullùɓē makà." Sai ya jūyō ya cḕ, "Ìnā ruwankà! Kai dai bā̀ tsṑrō yā hanā̀ ka shìgā ba?" Dàgà shìgarsà sai ya zārḕ zōbèn ya ɓōyḕ à kūbakàr wàndonsà, sā'àn nan ya fārà dà mīƙō musù kāyā. Sai bàbbân ya cḕ masà, "Kadà fa kà mântā dò zōbèn." Ya cḕ,

"Mḕ ku kḕ cī̀ na bakà nā̀ zùbā?"

Dà ya ƙārḕ mīƙō musù dukkàn sauran kāyàyyakîn, sai ya cḕ wai yā dūbā̀ kō'ìnā, jìkin Wàzīrì̄, bài ga zōbèn ba.

laɓāɓō	'walk stealthily'
wāshḕ	'raid and strip (a house) completely'
kabàrī (m)	'grave'
kwàɗàyī (m)	'keen desire'
kō dā̀	'even if'
shāwarā̀ (f)	'advice' discussion'
mīƙō	'stretch out; hand up'
nōƙḕ	'withdraw'
ƙàramī (m)	'took the horse by the rein'
lū̀ra	'pay attention, be careful'
sullùɓē	'slip away'
jūyā̀	'turn'
tsṑrō	'fear'
hanā̀	'prevent'
zārḕ	'remove, disengage'
ɓōyḕ	'hide'
kūbakā̀ (f)	'hem at top of trousers for trouser string'
kàrɓā	'receive'
dūbā̀	'look'

Sukà cē̂ masà, "Kai dai dū̀ba ④ yātsànsà na hagun yanā̀ nan, in dai bā̀ mākircī̀ kakḕ sôn yī̂ ba." Ya cḕ shī dai yā dūbā̀ kō'ī̀nā bài ganī ba. Sukà kaɗā̀ sukà rawā̀, ya cḕ shī dai bài ganī ba. Àlhālī kùwa yanā̀ nan màƙàle ⑤ à wàndonsà.

yātsā̀	(m/f) 'finger'
hagun	'left-hand'
mākircī̀	(m) 'wiliness'
ā̀lhālī	'in actual fact'
màƙàle	'attached'

[continued in Lesson 5]

TAMBAYOYI

1. Saboda me maɗinkan su ke tsoron shiga kabarin waziri?
2. Maɗinkan sun ti son zoben Waziri fiye da kome. Saboda me?

fìye dà kōmē 'more than anything else'

3. Me ya sa ɗaya daga cikin maɗinkan ya yarda ya shiga kabarin?

IDIOMATIC EXPRESSIONS

		Literal Meaning	Idiomatic Meaning
A.	ƙafā̀ nā̀ ɗâukē̂wā	'the feet are stopping'	'it is late at night, when people have stopped moving about'
B.	kā̀karsù tā yankè sāƙā̀	'their grandmother has cut the weaving'	'they had sudden good fortune (as if their grandmother had finished a weaving, sold it, and given them the money)'
C.	Expressions for attempting a dangerous feat		
	kafō ta kā	'plunge head first'	'take the horse by the reins, attempt a dangerous deed'
	yi ƙùndùmbālā	'dive into water from a high position'	"
	yi ta-mazā	'act like a man'	'act boldly, courageously'
	yi ƙarfin hālī	'exert strength of character'	"
D.	Expressions for minding one's own business		
	ìnā ruwankà?	'where is your water'	'mind your own business' (origin unknown)
	bābù ruwankà	'it is not your water'	"
	mḕ ya shā makà kâi?	'what has covered your head'	cf. shā kâi: ruwā yá shā kânsà 'water has covered his head'
E.	Expressions for being more careful		
	mḕ kukḕ cî nē na bakà nā̀ zùbā?	'what are you eating that what is in your mouth is falling out'	'what is the hurry?'
	bàri tàunā na bakà nā̀ zùbā	'stop chewing (so ravenously) that what is in your mouth is falling out'	'don't be in such a hurry'

F. Expressions for attempting to persuade someone to do something

	Literal Meaning	Idiomatic Meaning
sukà kaɗā̀ sukà rawā	'they drummed and danced'	'they tried and tried'
sukà yi jūyìn dūniyàr nân	'they made the changes of the world	'they tried everything'

EXERCISES

I. Select the idiom that best fits into the following situations

1. 'Yan Sanda suka kama ɓarawo suna tambayarsa ...., ya gaya musu gaskiya, amma ya ƙi.

   a. suka kafo ta ka

   b. suka kaɗa suka rawa

   c. suka yi ta maza

2. Yaro yana tafiya sai ya ga sule a ƙasa. Ya duba ya ga ba kowa, sai ya ɗauka, ya ce "Yau, ...

   a. na kaɗa na rawa

   b. na yi ta maza

   c. ƙakata ta yanke saƙa

3. Kande tana cinikin riga a wurin 'dan kiri sai ta tambaye shi yadda shi ya sayi rigar. Sai ya husata ya ce mata,

   a. "Me kike ci na baka na zuba?"

   b. "Me ya sha miki kai?"

   c. "Kakarki ta yanke saƙa"

4. ɓarayi ba sa yawo da rana sai daddare lokacin da .....

   a. suka yi juyin duniyar nan

   b. suka yi ƙarfin hali

   c. ƙafa ta ɗauke

II. There are at least three inappropriate idiomatic expressions in the following passage. Identify them and replace them with appropriate ones.

Yaro yana tafiya sai ya ga dala a ƙasa, ya duba ya ga ba kowa kusa, sai ya sunkuya ya ɗauka, ya ce, "Yau, na kwanta dama!" Ashe wani mutum yana kallonsa, sai ya zo ya ce masa, "Yaro, me ka tsinta?" Yaron ya ce masa, "Ba zan gaya maka ba. Me kake ci na baka na zuba?" Mutumin ya yi ƙandumbala amma yaron ya ƙi gaya masa abin da ya tsinta.

1. Omission of *ya*, *ta*, *su* from the *nā̀* or *kḕ* continuative marker.

The third person pronominal element preceding the *nā̀* or *kḕ* continuative marker is commonly omitted: (i) when it directly follows the subject; (ii) when it directly follows a particle like *kàm*, *fa*, *dai*, *kùwa*, *ma* after the subject, or (iii) after the relative marker *dà*:

ƙafā̀ (*ta*) nā̀ ɗâukê̄wā	'the feet are stopping'
Audù ma (*nā̀*) zuwā̀	'Audu is coming, too'
gā̀ àbîn dà (*ya*) kḕ dāmū̀nā	'here's what's bothering me'

2. Conditional clauses introduced by *kōwā*, *kōmē*, and other *kō*- forms.

Kōwā, *kōmē*, *kō ī̀nā*, *kō yā̀yà*, *kō yàushe*, can be glossed respectively as 'whoever,' 'whatever,' 'wherever,' 'however,' 'whenever' in sentences like the following:

Kōwā akà taɓā̀, sai ya nōƙḕ	'Whoever was touched, withdrew'
Kōmē ka kḕ sô̄, zân bā kà	'Whatever you want, I'll give to you'
Kō ī̀nā ka jē, zân bi	"Wherever you'll go, I'll follow'
Kō yā̀yà ka yi, bà zākà gānḕ ba	'However you do it, you'll never understand'
Kō yàushe kukà zō, zākù sā̀mē nì	'Whenever you come, you'll find me'

3. Agentives formed from monsyllabic verbs.

There are two forms for the agentive of monosyllabic verbs: the long form is derived by prefixing *ma*- to the verb, making the tone of the verb low and making the vowel long, and adding *y* and a masculine, feminine, or plural suffix. The short form is derived in exactly the same way, but without adding *y* or the suffix.

VERB	LONG-FORM AGENTIVE			SHORT-FORM AGENTIVE
	Masculine	Feminine	Plural	
bi	mabī̀yī	mabīyī̀yā	mabī̀yā	mabī̀
sō	masṑyī	masōyī̀yā	masṑyā	masṑ
ƙi	maƙī̀yī	maƙīyī̀yā	maƙī̀yā	maƙī̀
shā	mashā̀yī	mashā̀yī̀yā	mashā̀yā	mashā̀

The short forms tend to have very specialized meanings or to be used only in certain fixed expressions:

Bàbbân yā ci gàba; mabī̀ masà yā tsayā̂; ƙàramîn yā kōmā̀ bāya.	'The biggest one went forward' the next biggest stayed in place; the smallest went back'
masṑ àbin wani	'a thief' (i.e., one who likes the things of someone else)
maƙī̀ gudū̀	'brave person' (i.e., one who refuses to run away)
mashā̀ ruwā, magìrmī	Epithet used to express how much a child has grown or will grow: it says that any one who drinks water will grow up.

4. Imperatives of Grade 1 verbs.

Grade 1 imperatives follow the pattern below:

VERB	A. Before no object	B. Before pronoun direct object	C. Before noun direct object
dūbā̀	dùba	dùbā shi	dùbà yātsàrsà
karàntā	kàràntā	kàràntā shi	kàràntà littāfī̀

5. Adverbial nouns of state.

These are formed by adding -e to the root of a verb and changing the tones of the verb root to low. These forms are often translated by English participles. If the verb is transitive, the corresponding noun of state can have an active or a passive meaning; if the verb is intransitive, the corresponding noun of state will have an active meaning.

màƙàle 'to attach' Zōbḕ yanā̀ màƙàle à wàndonsà.	'The ring is attached to his pants'
Yanā̀ màƙàlà dà zōbḕ à wàndonsà.	'He is attaching a ring to his pants' 'He has a ring attached to his pants'
zaunā̀ 'to sit' Hàlīmà tanā̀ zàune.	**'Halima is sitting'**
tàfi 'to go' Gā̀ shi nân tàfe	'Here he is, coming'

DRILLS

1. Change the forms yanā̀, tanā̀, sunā̀ to nā̀ in the following sentences. Example:

SPEAKER:	Audù yanā̀ ɗinkà rīgunā̀	'Audu is sewing gowns'
STUDENT:	Audù nā̀ ɗinkà rīgunā̀	'Audu is sewing gowns'

1. Kànde tanā̀ dafà àbinci
2. Mânyân sunā̀ jirànsà
3. Ƙàramîn yanā̀ yîn mākircī̀
4. Zōbèn yanā̀ màƙàle à wàndonsà
5. Ɓàrā̀yī sunā̀ zuwā̀ makabartā
6. Ƙàramîn yanā̀ shìgā rāmī̀
7. Bàbbân yanā̀ mīƙō kāyā

2. Replace the relative clauses with clauses introduced by kṑwā̀, kōmē, kō yàushe, or kō yā̀yà, as appropriate. Examples:

(i)	SPEAKER:	Duk wândà ya shā giyā̀, zâi bùgu	'Everyone who drinks wine will get drunk'
	STUDENT:	Kōwā ya shā giyā̀, zâi bùgu	'Whoever drinks wine will get drunk'
(ii)	SPEAKER:	Duk àbîn dà ya bā nì, zân gōdḕ	'Everything he gives me, I'll thank him (for it)'
	STUDENT:	Kōmḕ ya bā nì, zân gōdḕ	'Whatever he give me, I'll thank him'

1. duk wândà kukà ganī, zâi zō
2. duk wândà ya kṑyi Hausa, zâi iyā̀ (ta)
3. duk wândà ya iyà Hausa, Bàhaushḕ nē
4. duk àbîn dà kakḕ yî, inā̀ kallonkà
5. duk lōkàcîn dà kukà zō, zā kù gan nì
6. duk yâddà ka yi, bà zā kà gānḕ ba
7. duk àbîn dà kukḕ sô, zâi bā kù

3. Change the verb phrase into one with a short-form agentive. Example:

SPEAKER: Audù yā bi Garbà 'Audu followed Garba'

STUDENT: Audù mabī̀ Garbà nē 'Audu is a follower of Garba'

1. Yārṑ yā shā ruwā
2. Hàlīmà tā ji shāwarā̀
3. Ā̀madù yā ƙi gudū̀
4. Ɓàrāwṑ yā sō àbin wani
5. Sarkī yā jē Makkà

4. Change the direct object noun into a pronoun, making the appropriate changes in the tone and length of the imperative verb ending. Example:

SPEAKER: Dū̀bà yātsàrsà 'Look at his finger'

STUDENT: Dū̀bā ta 'Look at it'

1. Kā̀mà dōkìn nân
2. Yànkà nāmàn
3. Ƙyā̀lè yâran nàn
4. Kàràntà littāfìn
5. Ɗàurè dabbōbī

5.A. Change the verb to an adverbial noun of state, and change the aspect to continuative. Example:

SPEAKER: Audù yā zaunā̀ à kân kujḕrā 'Audu sat on the chair'

STUDENT: Audù yanā̀ zàune à kân kujḕrā 'Audu is sitting on the chair'

1. Hàlīmà tā tsayā̀
2. Yârā sun tàfi
3. Ɗākī̀ yā cìka dà hayāƙī — hayāƙī (m) 'smoke'
4. Audù yā gudù

5.B. Change the verb to an adverbial noun of state, change the aspect to continuative, and make the direct object the subject. Example:

SPEAKER:	An shimfīɗā̀ bàrgō	'The blanket was spread'
STUDENT:	Bàrgō yanā̀ shìmfīɗe	'The blanket has been spread'

1. An wankḕ rī̀gâr

2. An sharḕ ɗākī̀

3. An gōgè tēbùr — gōgḕ 'polish, rub'

4. An cikā̀ ràndā dà ruwā — ràndā 'water pot'

LESSON FIVE: LABARIN WAƊANSU MAƊINKA UKU. III.

Dà bàbbân ya fàhìnci àbîn dà yakḕ nufī̀ sai ya cḕ, "Shī kḕ nan jḕ① ka dà shī. Ai zōbḕ bā̀ zâi makà wani àmfā̀nī à lāhirā̀ ba. Bā̀ zā kà sākè lēƙô̄wā dūniyā̀ ba har àbàdā." Sai sukà maidà② dūtsḕ, sukà līƙḕ bā̀kin rāmìn sukà tafi.

fàhimtā̀ 'understand'
lāhirā̀ (f) 'the next world'
lēƙō 'peep at'
līƙḕ 'seal completely'

Bàrāwòn nan fa ya rasà àbîn dà kḕ masà dāɗī. Ya jē ya kwântā kusa dà Wàzīrī̀; ya yi ta kūkā. Dà ya ga dai bâ̄ îndà kūkân zâi kai shì, sai ya tāshì ya nùfi bā̀kin rāmìn yà yi ƙòƙavin tū̀rḕ dūtsèn. Àmmā ìnā? Dūtsèn kō mṑtsī bài yi ba. Sai ya saddaƙar cê̄wā shī kàm tāsà tā ƙārḕ. Ya cḕ ai dâ̄ mā in ƙaddarā̀ tā zō, bâ̄ makawā. Kō yā shìga kabàrîn kō bài shìga ba zâi mutù, dòmin kùwa dūniyā̀ bā̀ gidan tàbbatā̀ ba cḕ.

ìjḕ 'push away'
mṑtsī (m) 'movement'
saddaƙar 'believe'
ƙaddarā̀ (f) 'fate'
makawā (f) 'way of avoiding'

Ya cḕ yâ̄ hūtā̀ mā dà àzābàr dūniyā̀ dà màsīfàrtà.

àzābā̀ (f) 'anguish, trouble, physical fortune'
màsīfā̀ (f) 'troublesome'

Sabṑdà hakà sai ya kwântā yanā̀ jiràn yunwā̀ tà kashḕ shi yà hūtā̀. Can darē, sai ya ji màganàr mutā̀nē à bā̀kin kabàrîn. Ya yi kàmar yà yi màganā̀ sù buɗḕ shi. Àmmā ya ga dai kō yā yi màganàr mā, zāsù tsṑratà nē sù gudù; kuma kō sun būɗḕ shi bà zāsù ƙyālḕ shi ba, gurin Sarkī̀ zāsù kai shì; in kṑ Sarkī ya ji àbîn dà ya kḕ ciki sai wani bā̀ shi ba. Sabṑdà hakà sai ya yi shirū.

[continued in Lesson 6]

tsṑratà 'be frightened'

ƙyālḕ 'take no notice of'

shirū (m) 'silence'

TAMBAYOYI

1. Cikin maɗinkan da suke waje, wa ya fahinci abin da ƙaramin yake nufi?
2. Yayasuka yi da shi, bayan ya ce bai ga zoben ba?
3. Makircin da maɗinkin ya yi ya biya shi? Saboda me?
4. Wace irin dabara ya yi don ya fita daga kabarin?
5. Saboda me dabarar ba ta yi nasara ba?
6. Me ya hana shi magana lokacin da ya ji motsin mutane a kusa da ramin?

yi nasara 'succeed'

IDIOMATIC EXPRESSIONS

A. Expressions for being in distress

yā rasà àbîn dà kḕ masà dādī	'he lacked what would please him'	'he became worried'
yā rasà îndà zâi sā kânsà	'he had nowhere to put his head'	'he was worried, confused'

B. Uses of kai, 'to carry'

bâ îndà kūkā zâi kai shì	'crying will get him nowhere'
àbîn zâi kai kà gà fadā̀	'this matter will get you to fight'
tsawonsà yā kai	'he is very tall' (i.e., 'his tallness has reached the limit')
Īmāninsà yā kai	'he is very pious'
rashìn kunyàrsà yā kai	'he has no shame at all'
kṑgī yā kai yā kāwō	'the river is full to the brink'
yārinyàr nan tā kāwō	'the girl is fully mature physically'
ilìminsà yā kai yā kāwō	'his erudition is very great'
tā kai girmantà	'she was a virgin when first married (i.e., she took her honor (girmantà) to her husband's house)'
tā kai bàntē	'she was a virgin when first married (i.e., she wore her bàntē (kind of loin cloth) until she was married)'

C. Expressions for being done in

tāsà tā ƙārḕ	'his case is finished'
sai wani bā̀ shī ba	'someone else not him' i.e., 'as for him he is finished'

EXERCISES

I. Pick the idiom that best describes the situation.

1. Audu yana barci lokacin jarrabawa, sai buduwarsa Kande ta ce masa, "..."

    a. "Barcinka ya kai (ya kawo)."

    b. "Ba inda barci zai kai ka."

    c. "Ka rasa abin da yake maka daɗi."

2. Matar ta san maza tun tana dandali. Saboda haka...

    a. ta kai ta kawo

    b. tsawonta ya kai

    c. ba ta kai girmanta ba

3. Kogin Ƙwara ya soma tun daga Sahara sai da ya kai gaɓar tekan Afrika ta yamma, ya kuma ratsaƙasashe da yawa. Lallai, ...

    a. ya kai ya kawo

    b. tsawonsa ya kai

    c. bai kai girmansa ba

4. Yarinya tana wasa da maciji. Ran da ya sare ta...

    a. tata ta ƙare

    b. zata rasa inda zata sa kanta

    c. zata kafo ta ka

II. There is an idiomatic expression that is inappropriately used. Identify it and replace it with an appropriate one.

1. Audu bai ci jarrabawa ba, saboda haka iliminsa ya kai ya kawo.

2. Yarinyar nan ba ta san wani ba banda mijinta. Saboda haka ta kai ta kawo.

3. Yaro yana kuƙa saboda sulansa ya faɗi, sai Kande ta ce masa ya bar kuku domin zai rasa inda zai sa kansa.

1. Imperatives of jē 'to go' and zō 'to come'

The singular imperatives of jē and zō are formed irregularly, but the plural imperative is formed regularly:

jè ka	'go!' (m)	yā kà	'come here!' (m)
jè ki	'go!' (f)	yā kì	'come here!' (f)
kù jē	'go!' (pl)	kù zō	'come here'.' (pl)

2. Causative verbs, short form

If a verb root ends in y, w, or r, it may take a short form causative. These are formed by making the root high in tone and adding dà. These forms may be used only before a direct object. For a pronoun direct object, use the independent pronoun rather than the normal direct object pronoun.

saya 'buy'	nā saidà sū	'I sold them'
tsayā̀ 'stop'	nā tsaidà mōtā̀	'I stopped the car'
hau 'mount'	mù haudà shānū tàragū̀	'let's load the cattle into the cattle car'
tara 'gather'	mun tardà ita à kân hanyā̀	'we came across her on the road'
gayā 'tell'	sun gaidà Audù	'they greeted Audu'

Monosyllable verbs sending in a short vowel lengthen the vowel and add dà:

mun cīdà shānū	'we fed the cattle'
mun shādà dawākī	'we fed the horses'

Some short-form causatives are used much more commonly than their corresponding non-causative form:

kù maidà littāfī̀	'put the book back'

A few other roots also take short-form causatives:

fìta 'go out'	yā fiddà kāyā	'he took the goods'
ɓatā̀ 'get lost'	yā ɓaddà kāyā	'he lost the goods'
zubā̀ 'pour'	tā zubdà kāyantà	'she threw her goods away'

An increasing number of speakers are beginning to treat short-form causatives like normal Grade 1 verbs (like kāmā̀, etc.), so that sentences like the following are quite commonly heard:

nā saidā̀	'I sold it'
nā saidā̀ shi	'I sold it'
nā saidā̀ masà	'I sold (it) to him'
inā̀ saidā̀wā	'I am selling (it)'

DRILLS

1.A. Respond to the following sentences with jḕ ka kà ganī, jḕ ki kì ganī, or kù jē kù ganī, whichever is appropriate. Example:

(MALE) SPEAKER:	Audù yanā̀ cân?	'Is Audu there?'
STUDENT:	Jḕ ka kà ganī.	'Go and see.'
(FEMALE) SPEAKER:	Audù yanā̀ cân?	'Is Audu there?'
STUDENT:	Jḕ ki kì ganī.	'Go and see."

1. Sunā̀ makarantā?
2. Sunā̀ makarantā?
3. Àbṑkanmù sunā̀ cân?
4. Mōtā̀ tā zō?
5. Wā̀ yē̂ à ƙōfā̀?

B. Respond to the following sentences with yā kà kà ganī, yā kì kì ganī, or kù zō kù ganī, whichever is appropriate. Examples:

(MALE) SPEAKER:	Audù yanā̀ wurinkà?	'Is Audu with you?'
STUDENT:	Yā kà kà ganī	'Come and see'
(FEMALE) SPEAKER:	Audù yanā̀ wurinkà?	'Is Audu with you?'
STUDENT"	Yā kì kì ganī	'Come and see'

1. Mḕ kukḕ yī̂?
2. Mḕ kukḕ yī̂?
3. Kā yi aikī̀ mài kyâu?
4. Kā yi aikī̀ mài kyâu?
5. Kun kāwō kāyanmù?

2.A. Change the verb to a short-form causative, and make the subject into the direct object. Example:

SPEAKER: Mōtā̀ tā tsayā̀ 'The car stopped'

STUDENT: An tsaidà mōtā̀ 'They stopped the car'

1. Tàkàrdū sun fìta
2. Ruwā yā zùba
3. Audù yā ɓatā̀
4. Dawākī sun ci
5. Dabbōbī sun shā

B. Change the direct object to an independent pronoun; this is one of the ways that the object of a short-form causative can be expressed.

SPEAKER: Yā saidà dōyā̀ 'He sold yams'

STUDENT: Yā saidà ita 'He sold them'

1. Mun maidà littāfī̀
2. Nā gaidà àbṑkainā̀
3. Sun haudà dawākī
4. Yā tardà yārinyā̀
5. Mun fiddà kāyā
6. Kadà kà ɓaddà kuɗī
7. An zubdà nōnṑ

C. Change the direct object to a normal direct object pronoun, and lengthen the preceding vowel. This is the other way that the object of a short-form causative can be expressed. The sentences are the same as those used in Drill B above.

SPEAKER: Ya saidà dōyā̀ 'He sold yams'

STUDENT: Ya saidā̀ ta 'He sold them'

D. Omit the direct object and change the completive to the continuative. The sentences are the same as those used in Drill B above.

SPEAKER:	Yā saidà dōyā̀	'He sold yams'
STUDENT:	Yanā̀ saidā̀wā	'He is selling (them)'

LESSON SIX: LABARIN WAƊANSU MAƊINKA UKU. IV.

Àshē màganàr dà ya ji ɓàrā̀yī nḕ sukà biyō darē don sù sācè kāyân dà kḕ cikin kabàrîn. Bà sù san har① waɗansu sun rigā sù ba. Sū mā akà rasà mài shìgā kabàrîn dàgà cikinsù. Can sai jī̀ɗā ta ɗèbi ɗayansu, ya cḕ shī zâi shìga. Ya cē wai gāwā nā̀ kāmà mutā̀nē nḕ?

rigā 'precede'

gāwā (f) 'corpse'

Dà na rāmìn ya ji hakà sai murnā̀ ta kashḕ shi. Ya tāsō② ya zō bā̀kin rāmìn ya laɓḕ. Sukà būɗè rāmìn. Mài shìgā ya jânyē③ ƙafar wàndonsà, ya mīƙà ƙafā̀ zâi shìga. Dà na ciki ya ga ƙafā̀ sai ya kāmā̀ ya riƙḕ. Ya jā, ya jā, ya ji an riƙḕ kam. Sai ya yi sàlā̀tī ya cḕ, "Wôyyō Allā̀h, nā shìga ukùnā. Ai yā riƙḕ minì ƙafā̀. Kù tàimakē nì zâi jâny[illegible] ni."

laɓḕ 'lurk'

riƙḕ 'grab'

yi sàlā̀tī 'mention the name of Allah'

Dà saurân sukà ji hakà kowànnē sai ya cḕ, "Ƙâfā̀tā mḕ na ci bàn bā kì ba?" Sukà yi ta gudū̀, kōwā nā̀ ta kânsà. Dà wàncan na cikin rāmìn ya ji sun yi wātsiyar dilā sai ya sàki ƙafàr. Dà ya ji an sàki ƙafàrsà, sai ya yùnƙurà ya ràntā cikin ta kàrē, yanā̀ gudū̀ yanā̀ wàiwàyē kadà

nā̀ ta kânsà 'each man for himself'

yùnƙurà 'gather one's strength'

wàiwàyē (m) 'turning the head around to look' à biyō shì à kāmā̀ shi. Dà wànnan na cikin

rāmìn ya ji bâ kōwā, sai ya fitar ④ dà zōbènsà

à kūbakàr wàndō, ya yi tàfiyàrsà. Dàgà wànnan

fìtar kūtsûn sai ya tūba bài sākè yîn sātā̀ ba.   tūba 'repent'

TAMBAYOYI

1. Saboda me ɓarayin suka zo kabarin Wazirin?
2. Yaya na ramin ya ji lokacin da ya ji ɗaya ɗaga cikin ɓarayin zai shiga ramin?
3. Wane ne ya riƙe wa ɓarawon ƙafa a zatonsa?
4. 'Yan'uwan ɓarawon da aka riƙe sun taimake shi? Don me?
5. Me ya sa ɓarawon ƴake gudu yana waiwaye?

IDIOMATIC EXPRESSIONS

	LITERAL MEANING	IDIOMATIC MEANING
A. biyō darē	'follow night'	'travel late at night'
B. jī̀ɗā̀ tā ɗḕbi ɗayansù	'misfortune picked one of them out'	'one of them courted disaster'
C. Idiomatic uses of kashḕ		
murnā̀ tā kashḕ shí	'happiness killed him'	'he is extremely happy'
haushī yā kashḕ shi	'vexation killed him'	'he is very annoyed'
yā kashè kuɗī	'he killed money'	'he wasted money'
an kashè màganā̀	'talking was killed'	'the matter was settled'
D. nā shìga ukū̀nā	'I entered into my three'	from Hausa custom of enclosing dead bodies in 3 pieces of (shroud) material, also for the two holes plus the shroud. Said out of fear of impending danger
nā fàɗi kuɗin farī̀nā	'I said how much my shroud would cost'	i.e., 'to be in so much trouble that one starts to think about being dead'. Said of one who is doomed
E. Expressions for running fast		
Ƙafā̀tā mḕ na ci bàn bā kì ba?	'my legs, what did I eat that I didn't give you?	said by a person who cannot escape fast enough from a situation; can be used with the same meaning as 'running as fast as one can'

	LITERAL MEANING	IDIOMATIC MEANING
yā rànt꞉ā cikin ta kàrē	'he borrowed from that of dogs'	e.g., 'fast running'; i.e. 'run as fast as one can'
(sun) yi wātsiyar dilā	'(they) did the scattering away of the jackal'	i.e., 'they ran as fast as they could', When the jackals run away in fear, they go in all different directions'
mōɗar dilā	'the jackal's drinking mug'	i.e., 'tail'
fìtar kūtsū		'narrow escape'
yā ƭūba dà sātā		'he repented from stealing'

EXERCISES

I. Which one of the 4 idiomatic expressions below can be used to express this situation?

1. Kare ya kashe ɗan kura, saboda haka tana nemansa za ta kashe shi. Lalle kare ya ...

   a. rasa inda zai sa kansa

   b. rasa abin da yake masa da

   c. faɗi kuɗin farinsa

   d. shiga ukunsa

2. Jiya Garba ya yi laifi wa uwarsa. Ta kama shi ta yi masa shegen duka. Saboda zafin ɗukan har ya yi fitsari a wandonsa. Lallai jiya Audu ya ...

   a. yi ta maza

   b. kai ya kawo

   c. rasa abin da ya ke masa da

   d. faɗi kuɗin farinsa

   e. shiga ukunsa

3. Ɓarawo yana fasa kanti sai ya hangi 'yan sanda suna zuwa. kafin su iso sai ...

   a. ya yi watsiyar dila

   b. ya ce, "Na shiga ukuna"

   c. ya ranta cikin ta kare

   d. murna ta kashe shi

4. Audu yana tafiya a daji sai damisa ta tare shi, ya hau bishiya don ya tsira. Amma a saman bishiyar sai ya ga maciji, ya duba ƙasa, kuma ga damisa tana hawa, sai ya ce, ...

   a. "Yau jiɗa ta ɗebe ni"

   b. "Yau zan yi watsiyar dila"

   c. "Yau kowa na ta kansa"

   d. "Yau na shiga ukuna"

5. Yaro ya ga 'ya'yan karnuka guda uku suna wasa, sai ya je zai kama su. Amma suka yi ...

   a. watsiyar dila

   b. fitar kutsu

   c. sai wani ba shi ba

   d. kowa na ta kansa

1. uses of har

Along with meaning 'until', har can also be used to mean 'and even' or 'and already', as shown in the following examples:

bà sù san har waɗansu sun rigā sù ba	'they didn't know that already some people had preceded them'
kōwā yanā̀ nan. har Audù yā zō.	'Everyone is here. Even Audu has come'

When har is followed by a subjunctive, this indicates that the action of the clause has not yet taken place and might possibly not take place at all. Compare the following uses of har:

zân ɗākàtā har yà dāwō	'I'll wait until he comes back'
nā ɗākàtā har yā dāwō	'I waited until he came back'
nā ɗākàtā har yà dāwō	'I waited until he would come back (but he never came)'

2. -ō ending in Grade 6

Two of the main uses of the verb ending -o are described and illustrated here:

(i) to indicate action in the direction of the speaker:

yā tàfi	'he went'	yā tafō	'he came'
yā ɗàuki wuƙā	'he picked up a knife'	yā dauƙō wuƙā	'he took out a knife'

(ii) to specify a sort of movement accompanying the action of the verb that is not part of the normal meaning of the verb. In these cases, to indicate that the subject goes and does something and then comes back.

sàyō nāmā̀	'go buy some meat and bring it here'
yā ɗaukō wuƙā	'he went and picked up a knife and brought it here'

3. -ē ending in Grade 4 for monosyllabic verbs

Some monosyllabic verbs form the Grade 4 form by adding -nyē to the basic verb:

jā	'pull'	jânyē	'pull back all the way'
shā	'drink'	shânyē	'drink all of'
ci	'eat'	cînyē	'eat all of'

Other monosyllabic verbs attach the Grade 4 ending in a more regular way, with an epenthetic y before -e:

ji	'hear'	jīyḕ	'listen carefully'
ki	'refuse'	kīyē	'completely refuse'

4. Causatives, long form

These are formed by adding -ar to the verb root and making the tones of the root high.

sàyā	'buy'	nā sayar	'I sold (it)'
		nā sayar matà	'I sold (it) to her'
karàntā	'ready'	nā karantar	'I taught'
		na karantar matà	'I taught (it) to her'

Dà is often placed before the direct object, but some speakers leave it out.

nā sayar dà nāmā̀ OR nā sayar nāmā̀ 'I sold meat'

nā sayar matà dà nāmā̀ OR nā sayar matà nāmā̀ 'I sold meat to her'

nā karantar dà Hausa OR nā karantar Hausa 'I taught Hausa'

nā karantar matà dà Hausa OR nā karantar matà Hausa 'I taught her Hausa'

If dà appears before a prounoun direct object, the independent pronoun is used; if dà is omitted, the normal direct object pronoun is used, and its tone is high, maintaining the level high tone of the causative verb.

nā sayar dà ita OR nā sayar ta 'I sold it'

nā karantar dà ita OR nā karantar ta 'I taught it'

DRILLS

1. A. Connect each pair of sentences with har, and put the second clause in the subjunctive. Example:

SPEAKER:	Zā sù karàntà littāfìn. Zā sù gānḕ.	'They will read the book; they will understand'
STUDENT:	Zā sù karàntà littāfìn har sù gānḕ.	'They will read the book until they understand'

1. Zân yi ƙṑkarī. Zân iyā̀.
2. Yā̂rā zā sù ci àbinci. Zā sù ƙṑshi.
3. Ā̀madù zâi yi gudū̀. Zâi gàji.
4. Garbà zâi dākàtā. Audù zâi zō.
5. Zā mù yi ta tàfiyā̀. Zā mù kai birnī.

B. Connect each pair of sentences with har, but leave the second clause in the completive.

SPEAKER:	Sun karàntà littāfìn. Sun gānḕ.	'They read the book; they understood'
STUDENT:	Sun karàntà littāfìn har sun gānḕ.	'They read the book until they understood'

1. Nā yi ƙṑkarī. Nā iyā̀.
2. Yā̂rā sun ci àbinci. Sun ƙṑshi.
3. Ā̀madù yā yi gudū̀. Yā gàji.
4. Garbà yā dākàtā. Audù yā zō.
5. Mun yi ta tàfiyā̀. Mun kai birnī.

2. Change the verb in the following sentences into the Grade 6 -o form. Example:

SPEAKER: Yā sàyi nāmā̀ 'He bought meat;

STUDENT: Yā sayō nāmā̀ 'He went and bought meat and brought it here'

1. An tārà mutā̀nē
2. Yā kṑyi kàrā̀tū
3. Yā būɗè haƙṑrā
4. Yā tāsar manà
5. Yā arcḕ
6. Yā dū̀bi zākī̀
7. An rūtsā̀ shi
8. Yā ɓullā̀ nân

LESSON SEVEN: IDIOMS INVOLVING TYPICAL CHARACTERISTICS OF ANIMALS

Hausa fables and idioms reveal certain conceptions of how various animals behave. This lesson provides examples of expressions that draw on these animal traits. These should give the student a basic inventory on which to draw and should also help in deciphering other idioms involving animal traits that are not covered here.

I. Kūrā

The hyena is basically a timid animal. It attacks only if it must-- if it is starving or if it is provoked. When it attacks, it bares its teeth and gives off a terrifying cry. Despite the hyena's known reluctance to attack (it is really a scavenger, seeking out the flesh of dead animals), people still fear the hyena because they believe it has ƙwārī, the ability to put people under a sort of spell that robs them of their courage.

The hyena, a nocturnal animal, is relatively ineffective during the daylight hours. Thus, most of its scavenging is done at night. It is known for taking indirect routes to its destination, being attracted by smells of carrion that continually divert it from its original path.

EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
kūkan kūrā	'cry of the hyena	'potentially suicidal attack'. Since the hyena attacks only when it must, there is no guarantee that it will survive the attack.
tàfiyàr kūrā	'travelling of the hyena'	'taking an indirect route to a destination'
sallàr kūrā	'prayer of the hyena'	'action performed haphazardly'. The hyena is not particularly graceful or well organized in its actions.
Àljanar darē	'fiend of the night'	nickname for the hyena

II. Kàrē

Although dogs are domestic animals and are sometimes kept as pets or watchdogs, they are not normally kept in a Muslim house because they are frequently regarded as dirty animals. Still, they are known for being friendly, useful, and faithful to their masters. During the mating season they may travel in packs, making noise and in general creating a nuisance.

	EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
A.	dā̀riyar kàrē	'dog's laugh'	'becoming furious. When a dog opens its mouth, its teeth show, and this can be taken as a sign that it is about to attack.
	bàrkwànon kàrē	'dog's pepper'	'cold weather'; i.e., the sort of weather that makes one suck in air through one's teeth, as if something in the mouth were too peppery.
	àljannàr kàrē	'dog's paradise'	'condition of being neither too poor nor too rich'. Some believe that a dog's afterlife is spent in a sort of limbo between heaven and hell.
	mōtàr kàrē	'dog's car'	'travel on foot at a brisk pace'. e.g., yā shìga mōtàr kàrē 'he walked (quickly), rather than taking a bus, car, etc.'
B.	kàren bazarā	'dog of the hot, windy season preceding the rains'	'kite made of a cornstalk tied to a very long string'
	kàren ɓikī	'dog of a fool'	'jackal'. A fool might think that a jackal is a dog.
C.	kàren mōtā̀	'dog of the car'	'driver's assistant'. The young assistant follows the driver around, helping with his work.
	kàren dìllā̀lai	'dog of the brokers'	'brokers' helper'
	kàren lī̀mân	'dog of the Imam'	'Ladan' (an impolite term)
D.	ɗan kàrē	'son of a dog'	abusive term for a person
	ɗan kàryā	'son of a bitch'	"
	kàryar birnī	'bitch of the city'	'prostitute'

	EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
E.	*mummùnin kàrē*	'humble, harmless dog:	'person who looks harmless but is in fact a crook (like a dog who does not give a warning before biting)'
F.	*kṑrar kàrē*	'driving a dog away'	'abusive treatment'

III. *Birī̀*

EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
tàfiyàr birī̀ dà rḕnō	'the walk of a monkey	'majestic walk'. Monkeys carry their young on their stomachs, causing them to walk like a roly-poly person.
birī̀ dà gōyō	'monkey with a baby to carry'	'small pile of kola nuts, peanuts, etc., for sale, with a much smaller pile next to it that the vendor will throw into the bargain upon request'. The additional small pile is called a *gyārā*.
kāshin birī̀	'excrement of a monkey'	'practice of saving up leftovers for another time, rather than, say, giving them to a beggar or throwing them away'. It is believed that when food is plentiful, a monkey eats a very large quantity, which it excretes without fully digesting it. The monkey saves the excrement for a time when food is scarce and eats undigested grains which it picks out of the dried excrement.

IV. *Tunkìyā*

Sheep are known both for being extremely stupid and docile and for creating a nuisance by eating things that are meant for human consumption, such as grain displayed in the market and crops growing in fields.

EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
tunkìyar kā̀suwā	'market sheep'	'greedy person'
tā̀ron tumākī	'group of sheep'	'ineffective group of people, toc incompetent to accomplish anything'
yi tumākī	'act like sheep'	'to ignore someone out of foolishness or lack of understanding'
tunkìyā	'ewe'	'foolish, docile person'
sàkō tumākī	'release the sheep!'	'good-for-nothing person'. Some poor people, who have no sheep of their own, make a living by taking other villagers' flocks out to graze. This is regarded as a very lowly occupation.
harshèn tunkìyā	'sheep's tongue'	'the evil eye'; i.e., the ability to cause misfortune to others. Sheep have dark-colored tongues, which cause them to be associated with the expression baƙin harshē. This expression denotes the ability that some people have to cause misfortune by saying complimentary things.

V. Sānìyā

EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
fuskàr sānìyā	'cow's face'	'frown'
sanìn shānū	'cows' knowledge'	'superficial knowledge'
bi shānun Sarkī	'follow the chief's cattle'	'become lost'
shānun Gwamnà	'governor's cattle'	'laborers'
sānìyar tā̀tsā	'cow for milking'	'useful person or thing'
sānìyar dawā̀	'bush cow'	'buffalo'
idòn sānìyā	'cow's eye'	'plant with blackish fruit, like the color of a cow's eyes'

VI. Kā̀zā

Most of the idioms and epithets using the name of the chicken associate it with the fact that it is a very dirty, messy, selfish creature.

EXPRESSION	LITERAL TRANSLATION	IDIOMATIC MEANING
kallon hadarìn kā̀jī	'chickens' looking at a storm	'contemptuous look'
bā̀kin kā̀zā	'chicken's mouth'	'ungratefulness'
ƙafàr kā̀zā	'chicken's foot'	'malicious action'
kā̀zā dà 'yā'yāntà	'a hen and her off-spring'	'the constellation Pleiades'
kā̀zar Yarab̄wā	'chicken of the Yorubas'	'duck'

EPITHET	LITERAL TRANSLATION	ACTUAL MEANING
kā̀zā, kânkì dà mṑtsī	'chicken, your head has movement (inside it)'	'mentally disturbed person'
kā̀zā, ci kì gōgè bā̀kinkì (kì cē̂ bà à bā kì kōmē ba)	'chicken, eat and rub your mouth (and say you weren't given anything)'	'ungrateful person'
kā̀zā, ɓā̀tà wurin kwānankì	'chicken, spoil your sleeping place	'messy person' or 'person who spoils his or her chances of success'
ɗan kā̀zā, sā̀mi kà ƙi dangī̀	'son of a chicken, receive (something) and refuse your relatives'	'selfish person'. Also, ɗan tsā̀kō, sā̀mi kà ƙi dangī̀. ɗan tsā̀kō is a chick.

LESSON EIGHT: KAN KURA

Wata rānā dà Kūrā dà Dilā sukà tàfi gidan Zākī̀ fādancī.① Anā̀ zàune sai Kūrā ta cḕ, "Mânyan dawā̀, ai yā kàmātà dà nī dà kai dà Diyā mù tàfi yāwòn fàyautā̀ tunda② ka jimā̀ bà kà mīƙè ƙafàikà ba." Zākī̀ ya cḕ, "Hakà nē kùwa. Kù tāshì mù tàfi."

dawā̀ (m) 'forest'
fàyautā̀ (f) 'hunting'

Zākī̀ ya wucḕ gàba, Kūrā tanā̀ bìye dà shī, Dilā yanā̀ dàgà bāya. Sukà jē sukà yi fàyautā̀ sukà kāmō bàrēwā dà gàdā dà zōmō. Dà sukà dāwō gidā sai Zākī̀ ya cḕ dà Kūrā, "Àljanar darē, tàhō kì rabā̀ manà àbîn dà mukà sāmō, kōwā yà ɗàuki ràbonsà." Kūrā ta cḕ, "Yânkà yà daɗḕ, ai bābù wani yàbō dà jā à yi; gā̀ àbù nan wàyham! Kai, kà ɗâuki bàyēwā, nī ìn ɗàuki gàdā, Diyā kuma à bay masà jōmō àmmā jâi bā nì kunnuwā̀."

bàrēwā (f) 'deer'
gàdā (f) 'duiker'
zōmō (m) 'rabbit'

àljanā (f) 'fiend' demon'

wàrkam 'straight forward'

kûnnē (m) pl. kunnuwā̀ 'ear'

Kā̀fin tà rufè bā̀kintà Zākī̀ yā bankḕ ta kântà yā fashḕ kwatsa-kwatsa. Nan tā̀ke Kūrā ta shūrā̀.

bankḕ 'knock over'
hadā̀ 'bring into violent contact with'
kwatsa-kwatsa 'badly'

nan tā̀ke 'on the spot'

Dàgà nan sai Zākī̀ ya cḕ dà Dilā "Mālàmin Dawā̀, tàhō kai kà rabā̀ manà."

Tṑ, Dilā dā̂ mā yā gānḕ cē̂wā irìn ràbôn dà Kūrā ta yi nḕ zākī̀ bài sō ba, sabṑdà hakà ya bankḕ ta ta mutù. Sabṑdà hakà sai ya cḕ, "Ai bābù wani ràbō dà zā à yi, rânkà yà dadḕ. Iyā̀kā kawài kà ci bàrēwarkà yànzu, dà dàddarē kà ci gàdarkà, in kā tāshì dà sāfē kà karyà kùmallō dà zōmō."

gamsar(dà) 'satisfy'

iyā̀kā (f) 'limit, end'

Zākī̀ ya yi mùrmushī ya dū̀bi Dilā ya cḕ, "Kâi, lallai Mālàmin Dawā̀, kā iyà ràbō. Wā̀ ya kōyā̀ makà irìn wannàn ràbôn?" Dilā ya cḕ, "Kân Kūrā nḕ!"

mùrmushī (m) 'smile'

TAMBAYOYI

1. Saboda me Kura ta zaci raba abin da suka kama abu mai sauƙi ne?

2. Saboda me Zaki ya kashe Kura?

3. Me ya sa Dila ya bar wa Zaki dukkan dabbobin da suka farauto?

4. Wane abu ne ya gwada cewa Zaki ya ji daɗin rabon da Dila ya yi?

5. Bay ana halin dabbobin nan guda uku, Zaki da Kura da Dila.

IDIOMS

A. Epithets for animals

mânyan dawā̀	'the big ones of the the forest'	'lion'. i.e., 'leader of the wild animals'
mālàmin dawā̀	'the learned person of the forest'	'jackal'. Dilā is said to be one of the wisest of wild animals.
àljanar darē	'evil spirit of the the night'	'hyena'. Kūrā is a nocturnal animal.

B.	mīƙè ƙafā̀	'stretch the legs'	'go for a stroll'
	shā iskā̀	'breathe air'	'go for a stroll'

C. Expressions for 'in a split second'

kā̀fin tà rufè bā̀kintà	'before she closed her mouth'
kā̀fin ƙiftā̀war idṑ	'before the blinking of the eye'
kàfin kà cē̂ "kwabṑ"	'before you say "penny"'
kā̀fin kà cē̂ "mḕ"	'before you could say "what?"'

D.	tā shūrā̀	'she kicked (her legs)'	'she died'
E.	karyà kùmallō	'break vomiting sickness'	'eat breakfast'
	karyà tsāwā̀	'break the rumbling of the stomach'	'eat breakfast
	cf. karìn kùmallo	'breaking the vomiting disease'	'breakfast'
	karìn tsāwā̀	'breaking the rumbling of the stomach'	"

tūrà baƙin yau	'swallow black saliva'	'have a tiny bit to eat'
Alà ìshē mù	'may God satisfy us'	'the small bite that one has of food that is just coming into season and that therefore is not yet plentiful'

EXERCISES

I. Pick the idiom that best describes the situation

1. Turawa sukan ...... da ƙwai da burodi da shayi ko kofi
   a. karya kumallo
   b. karin kumallo
2. Koko da ƙosai su ne babban abin ...... Hausawa
   a. karya kumallo
   b. karin kumallo
3. Audu yana cin tsire sai Garba ya ce ya ba shi tsoka ɗaya ya ......
   a. tura baƙin yau
   b. yi Ala ishe mu
4. Garba yana cin sabuwar gyaɗa sai Audu ya ce ya ba shi ƙwaya biyu ya ......
   a. tura baƙin yau
   b. yi Ala ishe mu

II. In Hausa, construct a situation with each of the following idiomatic expressions:

1. miƙe ƙafa
2. kafin ƙiftawar ido
3. shura
4. karya tsawa
5. karin tsawa

LESSON EIGHT: KAN KURA

1. -ancī suffix

This suffix has two principal functions:

(i) to denote the set of habits or customs normally associated with some concept or some object.

fādà	'chief's palace'	fadancī	'respectful (and perhaps obsequious) behavior of the king's courtier toward the king'
ƙauyḕ	'village'	ƙauyencī	'unsophisticated behavior'
zāmànī	'modern times'	zamanancī	'mentality of the disrespectful young generation'
dà gàngan	'on purpose'	gangancī	'compulsiveness, an act done compulsively'

(ii) to denote the language of an area

Nufē	'the land of the Nupe'	Nufancī	'nupe language'
Tūrai	'Europe'	Tūrancī	'English language'

Hausa towns:

Kanṑ	Kanancī 'the Hausa dialect of Kano'
Kàtsinà	Katsinancī 'the Hausa dialect of Katsina'
Sakkwatō	Sakkwatancī 'the Hausa dialect of Sokoto

2. tundà 'since'

When tundà is followed by a clause with a non-relative form of the aspect marker, it means 'since' in the sense of 'because':

Yā kàmātà kà zō, tundà kā jumā̀ bà kà zī̀yàrcē mù ba	'You ought to come, since you haven't visited us in a long time'
Tundà kanā̀ kàrā̀tū, zā kà ci jarrabāwā.	'Because you're studying, you'll pass the test'

When *tunda* is followed by a clause with a relative form of the aspect marker, it means 'since' in the temporal sense:

Bàn gan sù ba *tundà* sukà zō	'I haven't seen them since they came'
Tundà mukà fārā̀, bà mù hūtā̀ ba	'We haven't rested since we started'

LESSON EIGHT: KAN ƘURA

DRILLS

1. A. Attach the suffix -ancī to the last noun in each sentence, and construct a new sentence, as illustrated in the examples:

SPEAKER:	Audù yanā̀ zuwā̀ fādà	'Audu is going to the palace'
STUDENT:	Yā iyà fādancī	'He knows how to do fādancī'
SPEAKER:	Garbà hūtsū nḕ	"Garba is cantankerous'
STUDENT:	Yā iyà hūtsancī	'He knows how to do hūtsancī'

1. Audù ɗan ƙauyḕ nē
2. Garbà ɗan zāmànī nḕ
3. Fā̀ti 'yar birnī cḕ
4. Sū mutā̀nen ƙauyḕ nē
5. Sū 'yā'yan zāmànī nḕ

B. Attach the suffix -ancī to the place name in each sentence, and form a new sentence as illustrated in the example:

SPEAKER:	Mùtumìn Rāshà nē	'He's a person from Russia'
STUDENT:	Yā iyà Rāshancī	'He can speak Russian'

1. Mùtumìn Dàurā nḕ
2. Mùtumìyar Kàtsinà cē
3. Mutā̀nen Nufē nḕ
4. Mutā̀nen Fàransà nē
5. Mùtumìn Amirkà nē

LESSON EIGHT: KAN ƘURA

2. A. Connect each pair of clauses by putting tundà between them

SPEAKER:	Zân tàfi. Audù yā zō.	'I'm l aving. Audu has come'
STUDENT:	Zân tàfi tundà Audù yā zō	'I'm leaving, since Audu has come'

1. Zân gan sù. Sun zō.
2. Zân yā̀fē sù. Sun tūba.
3. Zân biyā sù. Sun ƙārè aikī̀.
4. Zân hūtā̀. Nā gàji.
5. Zân àurē tà. Tanā̀ sō̂nā.
6. Zân ci àbinci. Inā̀ jîn yunwā̀.
7. Zân dākàtā. Yanā̀ zuwā̀.

B. Connect each pair of clauses by putting tundà before the first clause and changing its aspect marker to the relative form.

SPEAKER:	Sun dāwō. Bàn yi barcī ba.	'They returned. I haven't slept.'
STUDENT:	Tundà sukà dāwō, bàn yi barcī ba.	'Ever since they returned, I haven't slept'

1. Sun dawō. Bàn gan sù ba.
2. Sun yi barcī. Bàn tāshì ba.
3. Kun gwadā̀ minì. Bàn jarràbā ba.
4. Sun dāwō. Inā̀ ta barcī.
5. Yārṑ yā farkā̀. Yanā̀ ta kūkā.
6. An tāshì makarantā. Yanā̀ ta kàrā̀tū.
7. An bùgē shì. Yanā̀ ta kūkū.

LESSON NINE: GIZO DA BALBELA. I.

Wata rānā, macī̀jī zâi yi tàfiyā̀ mài nīsā, sai ya yi tùnā̀nin yâddà zâi yi dà wani sânsà wândà ya gōyā̀. Sai ya cḕ àbîn dà ya fi, shī nḕ yà sā̀mi wani yà bā shì sân, sai lōkàcîn dà ya dāwō bāyan shḕkarā̀ gùdā, yà biyā shì, in bài biyā shì ba kùwa yà shìga cikìnsà. Sabṑdà hakà sai ya shìga gàrī ya yi ta yāwṑ yanā̀ nēman wândà zâi kàrɓi bāshìn sân, àmmā ya rasā̀.

Sai jī̀ɗā ta ɗḕbi Gizò ya tàfi gidan macī̀jī ya sā̀mē shì, ya cḕ masà, "Nā ji kanā̀ nēman wândà zā kà bā̂ wà bāshìn sânkà sai bāyan shḕkarā̀ gùdā zâi biyā kà, in bài biyā kà ba zā kà shìga cikìnsà."

Macī̀jī ya cḕ, "Ī. Kanā̀ sō̂ nē?"①

Gizò ya cḕ, "Mḕ zâi kāwō nì gidankà in bā nā̀ sō̂? Dā̂ mā inā̀ dà wani ɗan màraƙī dà nakḕ sō̂ ìn yankā̀, in kashḕ ƙāwàr nāmàn dà kḕ jìkīnā, tṑ àmmā shēgḕ, yanā̀ dà rāriyar hanjī, bā yā̀ ƙibā̀. Sabṑdà hakà yànzu, in na② kàrɓi

macī̀jī (m)	'snake'
tùnā̀nī (m)	'thought'
sā̂ (m)	'ox, bull'
gōyā̀	'fatten'
biyā	'pay, refund'
bāshī̀ (m)	'debt, credit'
Gizò (m)	'an imaginary creature in fables personifying type of most cunning person'
ɗan màraƙī (m)	'calf'
ƙāwā̀ (f)	'keen appetite'
jìkī (m)	'body'
shēgḕ (m)	'illegitimate child; bastard'
ƙibā̀ (f)	'fatness'

sân nân nākà, sai ìn yankā̀ shi ìn shā dūniyā̀tā har mā ìn sàmi sauran nāmàn dà zân sayar ìn àuni hatsī. Kā̀fin kà dāwō ɗan màraƙīnā yā girma sai kawài ìn bā kà shī, bā̂ càne nā canḕ!"

àunā 'buy (grain)'
hatsī (m) 'grain'

Macī̀jī ya cḕ, "Shī kḕ nan. Mù jē mù sāmō shàidū."

shaidā̀ (m/f) pl. shàidū 'witness'

Sukà tàfi sukà sāmō shàidū. Gizò ya cḕ, "Jàma'ā̀, kù shâidā, nā kàrɓi bìjīmin macī̀jī sai bāyan shḕkarā̀ gùdā zân biyā shì. Ìdan bàn biyā shì ba kùwa, nā yàrda yà shìga cikī̀nā."

shâidā 'be a witness'
bìjīmī (m) 'ox, bull'

Jàma'ā̀ suka cē̂, "Kai Gizò, ràbà kânkà dà wùyā. Kā ji? Kā fa san macī̀jī sarai!"

sarai 'very well'

Gizò ya cḕ, "Ìnā ruwankù? Shaidā̀ kawai zākù yi, sauran kuma kù zubā̀ manà hājàr mujìyā kawài'."

zubā̀ 'pour'

Jàma'ā̀ sukà cē̂, "Shī kḕ nan, ai wândà bài ji bàri ba, yā̂ ji hōhṑ!"

Gizò ya cḕ, Kaɗai! Kù shâidā kō?"③

kaɗai 'splendid' (sarcastic)

LESSON NINE: GIZO DA BALBELA. I.

Jàma'ā̀ sukà cē̂ sun shâidā. Gizò ya kàrɓi sā̂ ya tàfi gidansà ya yankā̀, ya shā dūniyàrsà.

[continued in Lesson 10]

LESSON NINE: GIZO DA BALBELA. I.

TAMBAYOYI

1. Me ya sa Gizo yake son ya karɓi bashin san maciji?
2. Saboda me jama'a suka ce Gizo ya raba kansa da wuya?
3. Me ya sa Gizo bai yanka sansa?
4. Saboda me san Gizo ba ya ƙiba?
5. Wata hawa maciji zai yi ba ya gida?

IDIOMS

A.	jī̀dā tā ɗḕbi Gizṑ	'misfortune picked Gizo out'	'Gizo courted disaster' cf. B, p. 32
B.	yanā̀ dà rārìyar hanjī	'it has drainage-hole of the intestines'	'it eats a lot but never becomes fat'
	yanā̀ dà rārìyar hannū	'he has drainage-hole of the hand'	'he can't hold onto his money'
C.	shā dūniyā̀	'drink the world'	'have a feast'
	ci dūniyā̀	'eat the world'	'enjoy life'
	yā shēƙè ayarsà	'he winnowed his tiger nuts'	'he had a nice time'
D.	Expressions for 'verbal disputes'		
	cànē nā canḕ	'speak! I spoke'	canḕ is probably an older form of cḕ
	ka cḕ, na cḕ	'you said that I said'	
	dōgon Tūrancī	'lengthy English'	
	jā ìn jā	'you pull and I pull'	
E.	ràbà kânkà dà wùyā	'detach yourself from hardship'	'don't court trouble'
F.	kā san shì kàmar yunwàr cikinkà	'you know him like the hunger in your stomach'	'you know him very well'
G.	kù zubā̀ manà hājàr mujìya	'pour on the owl's goods'	'Just watch us; just be onlookers: hājàr mujìya means 'eyes'.
	kù zubā̀ manà idṑ	'pour us your eyes'	

H.

Wândà bài ji bàri ba yā ji hōhō	'one who didn't hear "stop!" will hear "sorry"'	'if you don't heed warnings, you will be in trouble
jìkinkà zâi gayā makà	'your body will tell you'	'you will find out the hard way'
zā kà gwammàcè kidī dà kàrātū	'you will prefer drumming to reading'	'you will regret

LESSON NINE: *GIZO DA BALBELA*. I.

GRAMMAR

1. *nē* and *kō* as question markers

The particles *nē* and *kō* can be added to the end of a sentence to indicate that it is a question. By adding *kō*, a speaker indicates the expectation of an affirmative answer; *nē*, on the other hand, has a more neutral connotation.

Kā zō, *kō*?	'You've come, haven't you?'
Kā zō *nē*?	'Have you come?'
Bà kà tàfi ba, *kō*?	'You didn't go, did you?'
Bà kà tàfi ba *nē*?	'You didn't go?'

2. Relative vs. non-relative aspect marker after *in* 'if, when'

In is translated as 'if' when followed by the relative form of the aspect marker, and as 'when' when followed by the non-relative form:

In *na* kàrɓi sân nan, sai ìn yankā̀ shi	'If I should get this bull, I'll slaughter it'
In *nā* kàrɓi sân nan, sai ìn yankā̀ shi	'When I get this bull, I'll slaughter it'

DRILLS

1. A. Add kō to the end of the following questions. Example:

SPEAKER: Kā zō? 'Did you come?'

STUDENT: Kā zō, kō? 'You came, didn't you?'

1. Kā zaunā̀?
2. Kā shā ruwā?
3. Zā kà tàfi?
4. Zā à shiryā̀?
5. Sun ga Hàlīmà?
6. Zā mù tàmbàyi Mālàm?

B. Add nē to the end of the questions in (A). Example:

SPEAKER: Kā zō? 'Did you come?'

STUDENT: Kā zō nḕ? 'Did you come?'

C. Add ne to the end of the following questions. Example:

SPEAKER: Bà kà zō ba? 'Didn't you come?'

STUDENT: Bà kà zō ~~ba~~ nḕ? 'Didn't you come?'

1. Bà kà zaunā̀ ba?
2. Bà kà shā ruwā ba?
3. Bà kà tàfi ba?
4. Bā̀ an shiryā̀ ba?
5. Bā̀ sun ga Hàlīmà ba?
6. Bā̀ mun tàmbàyi Mālàm ba?

LESSON TEN: GIZO DA BALBELA. II.

Bāyan shḕkarā̀ gùdā̀ macī̀jī ya dā̀wō. Dà isô̄warsà ① bài tsayā̀ kō'ìnā ba sai gidan Gizò. Ya yi sallamā̀, Gizò ya fitō. Macī̀jī ya cḕ, "Ìnā àlkawàrinmu?"

isō v.n. isô̄wā 'arrive'

àlkawàrī (m) 'promise'

Gizò ya cḕ, "Àlkawàrinmù yanā̀ nan. Kā san àlkawàrī ƙafàr uwā nḕ, bābù mài karyā̀ shi sai shēgḕ. Kā sanī̀ kùwa nī, bā̀ ɗan kwararō ba nḕ."

karyā̀ 'break'

Macī̀jī ya cḕ, "Kai ɗan hàlâs nē. Àmmā, ìnā bìjimīnā?"

Gizò ya cḕ, "Yànzu kàm, bâ̄ ni dà bìjimī, bâ̄ ni kuma dà hanyàrsà.

Macī̀jī ya cḕ, "Tò, zan shìga cikìnkù. Bùɗē bakinka ìn shìga!

Gizò ya cḕ, "Cikī̀nā fa dà bāyan gidā, dṑmin nā kwāna biyu bàn tsugùnā ba sabṑdà cikī̀nā ya ƙullḕ. Ɗōyī zâi dā̀mē ka."

ƙullḕ 'become knotted'
ɗṑyī (m) 'bad smell'
dā̀mā 'to bother)

Macī̀jī ya cḕ bâ̄ kōmē zâi shìga haka ma. Gizò dai ya rasà yâddà zâi yi, tīlàs ya būɗḕ bā̀kinsà macī̀jī ya shīga.

Macī̀jī ya shìga cikìn Gizò ya zaunā̀. Bāyan kwānā biyu Gizò ya cḕ macī̀jī yà fitō. Macī̀jī ya cḕ, "Habà Gizò, yā̀yà zākà cê ìn fitō yànzu? Ai bà zân fitō ba sai nā cînyē ƙōdàrkà dà hantàrkà dà hū̀hunkà. Yànzu kùwa ƙōdàr kawài na fārà taɓā̀wā. Ita mā kō rabìn rabìn gùdā bàn ci ba."

zaunā̀	'stay'
ƙōdā̀ (f)	'kidney'
hantā̀ (f)	'liver'
hū̀hū (m)	'lungs'
taɓā̀	'taste'

Gizò ya yi jūyìn dūniyàr nân don macī̀jī yà fitō, àmmā ìnâ! Dà Gizò ya ga macī̀jī bâ shi dà niyyàr fitôwā à ruwan sanyī, sai ya shìga nēman māgànī. Ya yi ta shân māgànī irī̀ irī̀, àmmā à banzā.

(àmmā) ìnâ!	'(but) in vain'
niyyā̀ (f)	'intention'
à banzā	'uselessly'

Wata rānā Gizò yanā̀ kwànce à gìndin bishiyā̀, kàmar zâi mutù, sai bâlbēlā̀ ta zō ta sā̀mē shì, ta cḕ, "Mài gidan Ƙōkì, lāfiyā̀ kùwa?"

kwànce	'lying down'
bâlbēlā̀ (f)	'cattle-egret'
Ƙōkì (f)	'the wife of Gizò'

Gizò ya gayā̀ matà àbîn dà yakḕ dāmùnsà. Bâlbēlā ta cḕ, "Tṑ, ai kū nḕ mutā̀nen dūniyā̀, ìdan mùtûm ya ② mukù rānā, sai kù yi masà darē. Bā̀ don hakà ba, ai dā̀ nā tàimàkē kà."

bā̀ don ...ba,	'if it were not for...'
tàimakā̀	'help'

Gizò ya cḕ "Habā̀ Bâlbēlà, yā̀yà zā à yi hakà?" Bâlbēlā̀ ta cḕ, "Tṑ, shī kḕ nan. Bìyṑ ni." Gizò ya bi bâlbēlā̀, sukà tàfi dājī̀, ta yi dàbārā̀ ta fitar masà da macī̀jī dàgà cikìnsà. Bāyan tā fitar masà, sai ta ɗaukō wani ƙumshìn māgànī ta bā shì, ta cḕ, "Gā̀ wannàn māgànī, kà shā sabṑdà yà wankḕ makà cikìnkà. Sai kà nḕmi farar kā̀zā, daƙwalwā, kà dafā̀ ta dà wannàn māgànîn, kà ci."

dàbārā̀ (f) 'trick'

ƙumshī̀ (m) 'wrap'

daƙwalwā (f) 'big laying-hen'

Gizò ya kàrɓi māgànī, ya yi gṑdiyā. Bâlbēlā̀ zā tà tāshì, sai Gizò ya cḕ, "Tsàyā Bâlbēlā̀. Dà mḕ kikà cē̂ zân dafà wannàn māgànîn?" Bâlbēlā̀ ta cḕ, "Dà kā̀zā farā," Kā̀fin tà rufè bā̀kintà Gizò ya yi wuf ya kāmḕ ƙafāfuntà. Bâlbēlā̀ ta cḕ, "Yā̀yà dai Gizò?" Gizò ya cḕ, "Kin cē̂ dà farar kā̀zā kō?" Ta cḕ, "Ī. Shī nḕ kuma zā kà kāmḕ ③ mîn ƙafā̀?" Gizò ya cḕ, "Zàncen banzā! Àkwai farar kā̀zâr dà ta fī kì?"

gṑdiyā (f) 'thanks; gratitude'

ya yi wuf ya kāmḕ ƙafā̀funtà 'he snatched its legs up'

zàncen banzā 'nonsense!'

TAMBAYOYI

1. Me ya sa maciji ya shiga cikin Gizo?
2. Saboda me balbela ta yi shakkar taimakon Gizo?
3. Saboda me Gizo ya kama balbela?
4. Mene ne niyyar maciji da shiga cikin Gizo?
5. Gizo yana da kirki ho ba shi da shi? Saboda me?
6. In da kai ne Balbela, za ka taimaki Gizo. Saboda me?

IDIOMS

A. I. Expressions for 'illegitimate child'

ɗan kwararō	'street child', i.e., a child conceived when the mother could still move freely in the streets at any time of the day (married women cannot do so); cf. har yànzu tanā̀ kwararō/dandàlī 'she is still in the street': 'she is still unmarried'
ɗan bādalā	'ɓādalā child'. Bādalā: a ledge inside town walls where defenders stand. Naughty boys and girls used to sneak into these ledges for promiscuous activities.
ɗan gàba dà fātiyā̀	'child of before the fātiyā̀', i.e., child whose conception preceded the fātiyā̀. Fātiyā̀ is the prayer in the marriage ceremony after which the couple can have sexual intercourse even if the rest of the rituals of the marriage ceremony have not been completed.

II. Some expressions for legitimate children

ɗan màcè	'a woman's child'	'child brought up by a single woman'. A child brought up in this way is traditionally thought to be lacking in some basic good manners.
ɗan dangī̀	'relatives' child'	'a child with many relatives'

B. Expressions for 'well brought up person or a thing of high quality'

ɗan hàlâs	'legitimate child'
ɗan ùbansà	'his father's son'
ɗan ƙwarai	'real child'
ɗan gàske	'genuine child'

C.	Expressions for 'human excrement'		
	bāyan ɗākī̀	'behind the room'	
	bāyan gidā	'behind the house'	
	bāyan gàrī	'back of the town'	
	na 'yar ƙauyḕ	'that of the village girl'. City people tend to shy away from mentioning bodily functions, while rural people are reputed to be unembarrassed at the direct mention of these.	
D.	kwānā biyu	'two days'	'some time'
E.	Expressions for 'relieving oneself'		
	tsugùnā	'squat'	
	zāgā̀	'go behind (room)'; c.f. C. above.	
	taɓà ruwā	'touch water'	
	kāmà ruwā	'catch water'. This notion is from Muslims' custom of washing their genitals and anuses whenever they urinate or excrete.	
F.	jūyìn dūniyā̀	'turnings of the world'	cf. F, p. 22
G.	à ruwan sanyī	'in cold water'	'easily, without sweating'
H.	mutā̀nen dūniyā̀	'people of the world'	'ungrateful people'
	hālin mutā̀nen dūniyā̀	'character of the people of the world'	'ingratitude'
I.	nā yi masà rānā, yā yi minì darē	'I did him day; he did me night'	'he acted ungratefully'
J.	kā̀fin tà rufè bā̀kintà	'before she closed her mouth'	'in a split second'

GRAMMAR

1. Temporal phrases and clauses introduced by *dà*

Dà may introduce a temporal phrase or clause; at the head of a phrase, *dā̀* can frequently be translated as "immediately upon'; at the head of a temporal clause, *dà* is translated as 'when' or 'after'.

Dà isō̂warsà, sai ya kwântā.	'Immediately upon his arrival, he lay down'
Dà ya isō, sai ya kwântā.	'When he arrived, he lay down'

2. Omission of *yi* before an indirect object.

Yi can be omitted before an indirect object:

	Yā yi minì aikī̀	'He did work for me'
or		
	Yā minì aikī̀	
	An yi matà màganā̀	'They spoke to her'
or		
	An matā̀ màganā̀	

3. Short forms of *minì* and *makà*.

Minì has a shortened form *mîn*, and *makà* has a shortened form *mā̂*:

	Yā sayā̀ *minì* dōkī̀	'He bought me a horse'
or		
	Yā sayā̀ *mîn* dōkī̀	
	Zân sayā̀ *makà* dōkī̀	'I'll buy you a horse'
or		
	Zân sayā̀ *mā̂* dōkī̀	

Certain dialects also have short forms for *masà*: *mâi*, *mâr*, or *mâs*.

DRILLS

1. Change the temporal clause introduced by dà into the corresponding verbal noun phrase, introduced by dà. Example:

   SPEAKER: Dà ya isō, sai mukà ci àbinci. 'When he arrived, we ate'

   STUDENT: Dà isō̂warsa, sai mukà ci àbinci. 'Upon his arrival, we ate'

   1. Dà ya kwântā, sai ya yi barcī.
   2. Dà ya karàntā, sai ya gānḕ.
   3. Dà ya zaunā̀, sai na tāshì.
   4. Dà ruwā yā faɗī, sai akà yi shūkā̀.
   5. Dà Audù ya zō, sai mukà fārà aikī̀.

2. Delete the verb yi from these sentences. Example:

   SPEAKER: Yā yi minì aikī̀. 'He worked for me'

   STUDENT: Yā minì aikī̀. 'He worked for me'

   1. Tā yi masà dā̀riyā
   2. Tā yi manà tàmbayā̀.
   3. Yā yi masà illā̀.
   4. Yā yi mukù tsā̀dā.
   5. Yā yi manà yawā̀.
   6. Yā yi musù girmā.

3. Change the indirect object prounoun to the short form. Example:

   SPEAKER: Yā sayā̀ minì dōkì. 'He bought me a horse'

   STUDENT: Yā sayā̀ mîn dōkī̀. 'He bought me a horse'

   1. Tā zubā̀ minì ruwā.
   2. Zā tà dafā̀ makà shìnkāfā.

3. Kadà kà yi minì dā̀riyā.

4. Tā yi makà illā̀.

5. Yā yi minì yawā̀.

6. Yā yi makà girmā.

LESSON ELEVEN: LABARIN WANI BARARO DA 'DAN ZAKI. I.

Wata rānā, nāmun dājī̀ sukà tā̀ru sunā̀① shāwaràr yâddà zā sù riƙà fitō wà 'yan Adàm, don sù kùɓutà dàgà tarkōkinsù. Kōwā yanā̀ kāwō shāwaràrsà anā̀ kūshḕwā. Sai dilā ya cḕ, "Abîn dā̀ yà fi shī nḕ mù yi makarantā à nân dawā̀, mu,waɗàndà mukà shā gwagwàrmayā̀ dà mutā̀nē, mukà gānḕ mākircìnsù, mù riƙà kōyā̀ wà na bāyā irìn dàbā̀runmù." Sauran dabbōbī sukà yàrda.

bàràrō (m) 'nomad Filani'
tāru 'meet'
kùɓutà 'escape'
tarkṑ (m) pl. tarkōkī 'trap'
ƙūshḕ 'find fault with'
dilā (m) 'jackal'
mākircī̀ (m) 'wiliness'
dàbārā̀ (f) pl. dàbā̀rū 'trick'
dabbā (f) pl. dabbōbī 'animal'

Dàgà nan sai kūrā ta cḕ, "Tṑ, wā̀ zâi zama mālàmîn? Ai kā san wannàn aikìn, sai mū."

Zākì ya cḕ, "Tṑ, gàyā manà dàbā̀rûnki. Ìdan mukà gani② sunā̀ dà àmfā̀nī, mù bi."

bi 'follow'

Kūrā ta cḕ, "Nī, dàbārā̀ta ɗaya cḕ; ìdan wurī ya ƙurḕ makà, kà būɗḕ haƙṑrā kà tāsar masà, ìdan kùwa àkwai 'yar tazarā, kà arcḕ kà yi ta kânkà."

haƙōrī (m) pl. haƙṑrā 'tooth'
arcḕ 'run away'

Zōmō ya cḕ "Ai wannàn bā̀ dàbārā̀ ba cḕ. Ìdan kē kinā̀ dà ƙarfin tāsar musù, mū munā̀ dà shī nḕ?" Ya dùbi zākī̀, ya cḕ,

LESSON ELEVEN: LABARIN WANI BARARO DA ƊAN ZAKI. I.

"Allā̀h yà bā Sarkī nàsarā̀, àbîn dà ya fi shī nḕ kōwā yà yi rāmī̀, yà yi masà ƙōfōfī kàmar gōmà, duk nēsà dà jūnā. In an rutsā̀ ka nân, sai kà ɓullḕ nân, in an dātsḕ nân, sai kà ɓullō nân."

nàsarā̀ (f) 'victory'
nēsà 'at a distance'
rutsā̀ 'corner'
ɓulle 'go out'
dātsḕ 'cut off'

Ɓaunā ta dū̀bi zōmō ta yi mùrmushī, ta cḕ, "Kaɗai! Yārṑ dai yārṑ nē. In kai kanā̀ iyà shìgā rāmī̀, nī ìnā ka ga rāmìn dà zân iyà shìgā?"

ɓaunā (f) 'buffalo'

Dilā ya cḕ, "À cê̄ mā àkwai rāmìn dà zā kì iyà shìgā, àmmā in kun gàmu à wurin kīwṑ fā? Kō kùwa don tsṑrō, sai à bar nēman àbinci?"

à cê̄ mā 'granted that'
gàmu 'meet'
kīwṑ (m) 'grazing'

Zōmō ya cḕ, "Ai wannàn mài sauƙī nḕ. Da ③ kun gàmu, ìdan ya sâ̄ karnukànsà sukà ɗṑru à bāyankà, sai kà yi gàba kàmar kā wucḕ, kà tāyar dà ƙū̀rā kà kōmō bāya, kà sā̀mi gidan gàrā kà maƙḕ à gìndinsà, sai kà sājḕ dà shī."

kàrē (m) pl. karnukā̀ 'dog'
kū̀rā (f) 'dust'
gàrā (f) 'white ant'
maƙē 'hide'

Gīwā ta hùsātà, ta hàrā̀ri zōmō ta cḕ, "Kâi sākarai! In kai kanā̀ iyà maƙḕwā à shūrī̀, mū fā̀? Kai karnukā̀ sukà dā̀mā. Mū ìnā ruwanmù dà kàrē? Cikin abūbuwàn tsṑrō, wā̀ zâi sakà kàrē? Shī mā bā̀ ɗan'uwanmù ba nḕ, kwàɗàyī ya kai shì cikin mutā̀nē har ya yàrda sunā̀ walākàntā

gīwā (f) 'elephant'
hùsātà 'be angry'
hàrārā 'stare at angrily'
sākarai (m) 'fool'
shūrī (m) 'ant hill'
kwàɗàyī (m) 'greed'
walākàntā 'humiliate'

shi kàmar bā̀ ɗan hàlâs ba? Kai mā
zōmō, màganā̀ dai kakḕ yī̂."

[continued in Lesson 12]

TAMBAYOYI

1. Me ya sa dabbobin daji suke tsoron mutum?
2. Me ya sa dila ya kawo shawarar buɗe makaranta a dawa?
3. Me ya sa ba a yarda da shawarar kura ba?
4. Saboda me ɓauna ta yi murmushi lokacin da zomo ya kawo shawararsa?
5. Me ya ba giwa haushi cikin shawarar da zomo ya kawo?
6. Meye ra'ayin dabbobin daji game da kare?

IDIOMS

A.	General types of animal		
	nā̀mun dājī̀	'meat of the forest'	'wild animals'
	tsuntsā̀yen dājī̀	'birds of the forest'	'wild birds'
	nāmun gidā	'meats of the house/ home'	'domestic animals'
B.	fitō wà	'appear to'	'confront, counteract the efforts of'
C.	shā gwagwàrmayā̀ da	'drink trouble with'	'be experienced in dealing with'
D.	na bāya	'the one at the back'	'youngsters; juniors; subordinates'
	na gàba	'the one at the front'	'elders; seniors; superiors'
E.	wurī yā ƙurḕ	'space becomes narrow'	'there is no escape'
	tū̀rā tā kai bangō	'pushing reaches the wall'	'there is no escape'
F.	tāsar mà	'stand against'	'attack'
G.	('yar) tazarā	'(a small thing) that can be snatched'	'slight distance between a person and some reference point, sufficiently great to keep the person out of danger: opportunity to avoid the risk in doing something'
H.	Sukà ɗòru à bāyankà	'they impose themselves on your back'	'they chase you'
I.	sājḕ dà	'be leveled up with'	'camouflage oneself (from)'
J.	màganā̀ dai kakē yī	'you are certainly talking'	'you can't be serious'

EXERCISES

I. Pick the idiom that best describes the situation.

1. Dila da zaki da kura dukansu ..... ne.

   a. tsutsun gida

   b. namun daji

   c. namun gida

2. Damisa da raƙumin dawa ba ..... ba ne.

   a. tsutsun gida

   b. namun daji

   c. namun gida

3. Agwagwa ba a daji take ba, saboda haka ita ..... ne.

   a. tsutsun gida

   b. namun daji

   c. namun gida

4. Yaran yanzu ba sa girmama ....

   a. 'yar tazara

   b. na gaba

   c. na baya

5. Audu ya zauna cikin Turawa ya ..... su, saboda haka ya gane halayensu.

   a. sha gwagwarmaya da

   b. tasar ma

   c. saje da

6. Ko matsoraci yana faɗa idan .....

   a. ya sha gwagwarmaya

   b. magana dai yake yi

   c. wuri ya ƙure

II. There is at least one idiomatic expression in each of the following sentences that is used inappropriately. Identify it and replace it with an appropriate one.

   1. Kura dabba ce matsoraciya. Ba ta 'yar tazara wa mutane sai idan wuri ya ure mata.

   2. Audu yana gudu da mota; da 'yan sanda suka gan shi sai suka saje da shi suka kama shi.

   3. Audu bai yarda da shawarar da Garba ya ba shi ba, saboda haka sai ya ce masa, "Haba Garba, tura ta kai bango, kai ma ka san wannan ba mai yiwuwa ba.

1. Verbal noun before direct and indirect object.

Verbal nouns ending in *-wā̀* do not appear before a direct or indirect object. Instead, the form used corresponds to the form of the *verb* that normally appears before a direct or indirect object. Examples:

sun riƙà *fitō* wà 'yan Adàm	same form as in sun *fitō* wà 'yan Adàm
sunā̀ *fitō* wà 'yan Adàm	" " " " " " " " "
mù riƙà *kōyā̀* musù dàbā̀runmù	" " " " mù *kōyā̀* musù dàbā̀runmù
munā̀ *koyā̀* musù dàbā̀runmù	" " " " mun *kōyā̀* musù dàbā̀runmù

Verbs that have a special form before an indirect object (e.g. Grade 2 *sàyā* and *fàɗā*) use this same form for the verbal noun before an indirect object.

mun *sàyā*	munā̀ *sàyē*
mun *sayā̀* masà	munā̀ *sayā̀* masà
na *fàɗā*	inā̀ *fàɗā*
na *faɗā̀* masà	inā̀ *faɗā̀* masà

2. Shortened forms of *ganī*, *sanī̀*, and *barī̀* before a direct object.

When these verbs appear before a noun which is their direct object, they shorten to *ga*, *san*, and *bar*:

Nā *ga* Audù	'I saw Audu'
Sun *san* amsā̀	'They know the answer'
Kù *bar* wā̀sā	'Stop playing!'

Before a direct object which is a full sentence, *ganī* and *sanī̀* may shorten, but the non-shortened form is also permissible:

Mun *ganī* sunā̀ dà àmfā̀nī
OR 'We see that they are useful'
Mun *ga* sunā̀ dà àmfā̀nī

	Nā sanī̀ bài zō ba	'I know that he hasn't come'
OR		
	Nā san bài zō ba	

But the verb barī̀ does not take the shortened form before a sentential direct object:

Mun barī̀ tā mutù	'We let it die'

These three verbs take the following shortened form before a pronoun direct object:

Mun gan shī̀	'we saw him'
Nā san shī̀	'I know him'
Mun bar shī̀	'we left him'

3. Temporal clauses introduced by dà.

When dà introduces a temporal clause that has a future meaning, the non-relative aspect marker is used:

Dà kun gàmu, zā kù yi màganā̀	'As soon as you meet, you will speak (to each other)'
Dà kun gàmu, sai kù gaisā̀	'As soon as you meet, you should greet (each other)'

When the temporal clause does not have a future meaning, the relative aspect marker is used:

Dà kukà gàmu, kun yi màganā̀?	'When you met, did you speak (to each other)?'
Dà mukà zō, sai mukà ga bā̂ kōwā	'When we came, we saw that there was no one here'

DRILLS

1. Add the indirect object masà to the following sentences, and change the verbal noun to the appropriate verb form. Example:

SPEAKER:	Tanā̀ sàyē	'She is buying (it)'
STUDENT:	Tanā̀ sayā̀ masà	'She is buying (it) for him'

1. Sunā̀ fitō̂wā
2. Yanā̀ tāsā̂rwā
3. Inā̀ cē̂wā
4. Anā̀ yī̂
5. Inā̀ nēmā

2. Answer the questions, substituting a pronoun for the noun object and changing the form of the verb where appropriate. Example:

SPEAKER:	Kā ga mālàm?	'Did you see the mallam?'
STUDENT:	Ī, nā gan shī̀.	'Yes, I saw him'

1. Tā ga Audù?
2. Kun san amsā̀?
3. Sun bar Hàlīmà?
4. Yā ga Shēhù?
5. An bar dabbōbī?
6. Kā san Ī̀brāhī̀m?
7. Yā ga Fā̀ti?

3. Change these sentences to temporal clauses introduced by dà, and add the main clause zā kì ganī. Example:

SPEAKER:	Kun gàmu	'you meet'
STUDENT:	Dà kun gàmu, zā kì ganī	'if you meet, you'll see'

1. Kin kṑyi kàrā̀tū
2. An tārà mutā̀nē
3. Sùn tāsar manà
4. An rūtsā̀ ki
5. Tā dāwō

LESSON TWELVE: LABARIN BARARO DA ƊAN ZAKI. II.

Kōwā ya yi ta kāwō dàbā̀runsà don à naɗā̀ shi mālàmin dawā̀, àmmā dabarûn bā̂ wândà zā sù yi wà àmfā̀nī sai mài kāwō sù. Can, sai dilā ya yi tsallē ya fāɗō gàban zākī̀ ya cḕ, "Allā̀h yà kiyāshē① kà dàgà sharrìn mùtûm, nī ya kàmātà à bā̂ wà mā̀làntar nan dṑmin kùwa bābù irìn mākircìn mutā̀nē dà bàn sanī̀ ba."

naɗā̀	'appoint'
bincìkā	'investigate'
kaɗai	'only, alone'
yi tsallē	'jump'
kiyāshē	'protect'
sharrī̀ (m)	'evils'
mā̀làntā (f)	'teaching post, profession'
mākircī̀ (m)	'wiliness'

Kūrā ta cḕ, "Bā mā̀ sôn zāƙin bā̀kī! Kà fàɗi irìn nākà dàbā̀rûn kawài mù ji, in na ɗaukā̀ nē à ɗaukā̀."

Dilā ya dū̀bi zākī̀ ya cḕ, "Allā̀h yà jā zā̀māninkà, nā san kūkā yanā̀ cikin abūbuwàn dà kḕ tōnā̀ manà àsīrī gà mutā̀nē. Sabṑdà hakà in na yi kūkā gabàs sai ìn rūgā̀ ìn kōmā̀ yâmma, in na yi à yâmma sai in kōmā̀ kudù. Bàn taɓà tsayā̀wā îndà akà ji nā yi kūkā ba, bàllē② à biyō nì."

kūkā (m)	'cry'
rūgā̀	'run fast'
bàllē	'much less, let alone'

Zākī̀ ya kaɗà kâi, ya cḕ "Lallē kanā̀ dà dàbā̀rā̀ à wannàn wurîn, àmmā kuma in kā yi barcī fa? Kō kùwa kai kullum bā kā̀ barcī, sai gudū̀?"

kaɗà	'shake'

LESSON TWELVE: LABARIN ƘARARO DA ƊAN ZAKI. II.

Dilā yà cḕ, "Allā̀h yà bā̂ mânyan dawā̀ nasarā̀, ai nī bā nā̀ barcī sai à tsakiyàr ganyā̀yen dōkā̀, bū̀sàssū, Îndà kō fā̀rā cḕ ta fādō̂ zân ji mṑtsintà in farkā̀, in na ga tā tsayā̀ ìn tsayā̀, in kùwa zūcìyātā bà tà bā ni ba ìn rūgā̀."

tsakiyā̀ (f) 'middle'

ganyē (m) pl. ganyā̀yē 'leaf'
dōkā (m) 'the tree Isoberlinia'
bū̀sasshē (m) pl. bū̀sàssū 'dry'
fā̀rā (f) 'locust'
mṑtsī (m) 'movement; noise'

Zākī̀ ya cḕ, "Lallai màganàr nân tākà tanā̀ shìgā kûnne."

Kūrā ta cḕ, "Mânyan dawā̀, in yā cē̂ yanā̀ dà dàbārā̀ à fīlī, tṑ, wajen shân ruwā fā̀?"

fīlī (m) 'open space'

Dilā ya cḕ, "Ai nī, in nā zō shân ruwā bā nā̀ dūƙā̀wā kàmar yâdda kukḕ yī̂; na kàn tsōmà jḕlātā nḕ cikin ruwân ìn fitō wàje ìn tsōtsḕ, in kōmā̀ ìn sākè tsōmā̀wā. Hakà na kàn yi ta yī̂ sai nā ƙṑshi. Bā nā̀ yàrdā ìn dūƙar ɗà kâinā har wani yà laɓāɓō ta bāya yà yi mîn illā̀."

dūƙā̀ v.n. dūƙā̀wā 'stoop'

tsōmā̀ 'immerse'
jḕlā (f) 'tail'
tsōtsḕ 'suck'

ƙṑshi 'become replete'

[continued in Lesson 13]

LESSON TWELVE: LABARIN BARARO DA ƊAN ZAKI. II.

TAMBAYOYI

1. Saboda me duk dabarun da sauran namun daji suka kawo ba su da amfani?
2. Dila ya kawo shawara ga namun daji cewa kada su riƙa tsayawa a wurin da suka yi kuka. Mene ne illar wannan shawarar?
3. Me ya sa dila ba ya barci sai a tsakiyar ganyayen doka busassu?
4. Me ye bambancin yadda dila yake shan ruwa da yadda sauran dabbobi suke sha?
5. Me ya sa dila yake irin shan ruwan da yake yi?
6. Kuna zaton dabarun dila za su yi amfani ma dukkan dabbobin daji? Saboda me?

LESSON TWELVE: LABARIN BARARO DA ƊAN ZAKI. II.

IDIOMS

A. I. Expressions for insincere or deceitful talk

zākin bā̀kī	'sweetness of mouth'	'talkativeness'
rōmon bakà	'gravy of the mouth'	'sweet talk'
rōmon kûnnē	'gravy of the ear'	'sweet talk'
'yan bakà	'sons of the mouth'	'people who go about spreading rumors'

II. Idiomatic uses of other abstract nominals

zāfin râi	'quick temper'
yanā̀ dà zāfin hannū	'he strikes people on the slightest provocation'
zāfin nā̀mā̀	'energeticness; quickness in movement'
sanyin râi	'sluggishness'
sanyin jìkī	'sluggishness'
ƙarfin halī	'courageousness'
ƙarfin zūcìyā	"
jan halī	"

B. Formulas for addressing a chief or other persons

Allā̀h yà jā zāmānìnkà	'may God stretch your time'	'may you live long'
Rânkà yà daɗḕ	'may your life be long'	'may you live long'
Allā̀h yà daɗḕ dà rânkà	'may God prolong your life'	'may you live long'
Allā̀h yà bā kà nasarā	'may God give you victory'	

LESSON TWELVE: LABARIN BARARO DA 'DAN ZAKI. II.

	Allā̀h yà tàimàkḕ kà	'may God help you'	
C.	tōnà àsīrī	'unearth a secret'	'betray' cf. rufà àsīrī 'conceal a secret; help'
D.	zūcìyātà bà tà bā nì ba	'my heart doesn't give (it) to me'	'I am suspicious'
E.	màganàr nân (tākà) tanā shìgā kûnne	'this talk (of yours) enters the ear'	'what you say makes sense'
F.	yā yi mîn illā	'he did me damage'	'he cheated me'

LESSON TWELVE: LABARIN BARARO DA ƊAN ZAKI. II.

EXERCISES

I. Pick the idiom that best describes the situation.

1. Audu ya yi ta yi mini ..... wai don in yarda in raka shi kasuwa.

   a. zaƙin baki

   b. romon kunne

   c. 'yan baka

2. .... suna ta ba da labari cewa wai soja sun kame birni alhali kuwa ko motsin bindigarsu ba a ji ba.

   a. zaƙin baki

   b. romon kunne

   c. 'yan baka

3. Mai ..... ya kan faɗi ƙarya, wani lokaci bai sani ba

   a. zaƙin baki

   b. romon kunne

   c. 'yan baka

4. Sau da yawa, mutum mai ..... yakan yi nadamar abin da ya aikata cikin hushi.

   a. zafin nama

   b. zafin rai

   c. ƙarfin hali

5. Duk soja, ana so ya zamana yana da .....

   a. zafin nama

   b. zafin rai

   c. ƙarfin hali

6. Ana son duk shugaba ya zama mutum mai .....

   a. zafin nama

   b. zafin rai

   c. ƙarfin hali

II. There is at least one idiomatic expression that is inappropriately used in each of the following sentences. Identify it and replace it with an appropriate one.

1. Bafade ya zo fada ya faɗi a gaban Sarki ya yi gaisuwa ya ce, "Allah ya tona asiri."

2. Duk abin da mutum yake yi, idan magana ba ta shiga kunnensa, ba zai ji daɗin abin sosai ba.

3. Wata rana ɓarawo yana sata sai Allah ya taimake shi aka kama shi.

III. In Hausa, construct a situation with each of the following idiomatic expressions.

1. maganar nan ba ta shiga kunne

2. zagin hannu

3. jan hali

LESSON TWELVE: LABARIN BARARO DA 'DAN ZAKI. II.

1. Special form of causatives before a direct object pronoun.

Some causatives have an optional special form that may be used before a direct object pronoun. These are formed by adding -she to the verb root. Like all causative verbs, the tones of these forms are high throughout. The few roots taking this special form that end in the sounds t or r assimilate these sounds to the -sh of the ending.

nā fitar dà sū OR nā fisshē sù	'I took them out'
nā ɓatar dà sū OR nā basshē sù	'I lost them'
mun zubar dà shī OR mun zubshē shì	'We spilled it'
an gayar dà shī OR an gaishē shì	'They greeted him'
sun rawar dà nī OR sun raushē nì	'They shook me'
an ciyar dà sū OR an cīshē sù	'They fed them'
an bāyar dà sū OR an bāshē sù	'They gave them away'

Some verbs are odd in that they have only the special form of the causative, without having a common normal causative form:

Allā̀h yà kiyāshē kà	'May Allah protect you'
Allā̀h yà kwanshē mù lāfiyā̀	'May Allah give us a peaceful night'

2. bàllē

Bàllē, which is used before nouns and pronouns and before subjunctive clauses, means 'much less' or 'let alone'.

Bài fārà aikī̀ ba, bàllē yà gamā̀.	'He didn't start the work, let alone finish it'
Bellṑ mā bài zṑ ba, bàllē nī.	'Even Bello didn't come, let alone me'

LESSON TWELVE: LABARIN BARARO DA ƊAN ZAKI. II.

DRILLS

1. Change the causative verb into the special form that is possible before a pronoun direct object. Example:

SPEAKER: Yā zubar dà shī. 'He spilled it'

STUDENT: Yā zubshē shì. 'He spilled it'

1. Yā fitar dà sū
2. Yā ɓatar dà sū
3. Yā gayar dà sū
4. Yā rawar dà sū
5. Yā bāyar dà sū
6. Yā ciyar dà sū

2. Change the sentence to a subjunctive clause introduced by bàllē, and put it after the clause bài zō ba. Example:

SPEAKER: Ya gan tà. 'He saw her'

STUDENT: Bài zō ba, bàllē yà gan tà. 'He didn't come, let alone see her'

1. Yā kamā̀ shi
2. Yā yi aikī̀
3. Yā ganī
4. Yā ɗaukā̀
5. Yā gānḕ
6. Yā kàrɓi lādansà

Dàgà nan sai dā̀misā̀ ta cḕ, "M̀hm̀! Ai bā̀ nan mutā̀nē sukḕ *shā dà arnā* ba, sai wajen tarkṑ! Tarkṑ shī nḕ bàbban àbîn dà *bà mù san kânsà ba*."

dā̀misā̀	(f) 'leopard'

Dilā ya cḕ, "Nī dai àbù ɗaya na sanī̀. Shī nḕ, ìdan na ga itā̀cē yā sarƙḕ, bā̂ àlāmàr ganyē, bā̂ àlāmàr sâiwā, bā̂ shakkā̀ zân sākè hanyā̀. Nā dai sanī̀ itātuwā̀ ① bā sà tsìrā sai dà sâiwā dà ganyā̀yē. Hakà kuma in na ga wani àbincīnā à wurîn dà bài kàmātà ìn sā̀mē shì ba, sai ìn haɗìyē kwàɗàyīnā, ìn kēwàyē ìn wucḕ shi."

sarƙḕ	'entangle'
àlāmā̀	(f) 'sign'
sâiwā	(f) 'root'
tsìrā	'germinate, grow'
haɗìyē	'swallow'
kēwàyē	'go around'

Zākī̀ dà sauran dabbōbī dai sukà *yi na'àm* dà dàbā̀run ② dilā. Sabōdà hakà sukà yàrda yà zama mālàmin dawā̀. Sukà tārā̀ 'yā'yansù à makarantā; dilā ya yi ta kōyā̀ musù dàbā̀rū irī̀-irī̀. Àmmā kullum ìdan akà zō makarantā, sai ɗan' zākī̀ yà tāshì yà yi tàfiyàrsà, yà cê shī bà zâi *ɓātà lōkàcinsà* gà jîn lā̀bārìn mākircìn mutā̀nē ba, yà cē̂, "*Mē akà yi akà yi mùtûm*? Nī bà zân *ɓātà lōkàcī* kân kòyon yâddà zā à kùɓutà dàgà mākircìnsà ba."

LESSON THIRTEEN: LABARIN BARARO DA ƊAN ZAKI. III.

In dilā yanā̀ rarrāshinsà don yà tsayā̀ yà ƙā̀ru, sai yà cē̂, "Nī dai, don mùtûm, bā nā̀ ɓātà lōkàcīnā. Allā̀h yà kāwō rānâr dà zā mù gàmu dà shī, rân nan yà kwāshè kāshinsà ā̀ hannu. Ìn sā̀mē shì ìn kētà cikìnsà, ìn karairàyà ƙasūsuwànsà,③ ìn cînyè nāmànsà, ìn shā jinī ìn mōrḕ!"

ràrrā̀sā v.n. rarrāshī	'coax'
kētā̀	'rip open'
karairàyā	'break into pieces'
jinī	'blood'
mōrē	'feel enjoyment'

[continued in Lesson 14]

LESSON THIRTEEN: LABARIN BARARO DA ƊAN ZAKI. III.

TAMBAYOYI

1. Cikin makircin mutane, me namun daji suka fi tsoro?
2. Me ya sa dila ba ya amincewa idan ya ga itatuwa sun sarƙe babu alamar ganye ko saiwa?
3. Me ya sa ɗan zaki ba ya mai da hankali a makaranta?
4. Faɗi dalilin da ya sa kake jin cewa ɗan zaki ba ya tsoron mutum?

IDIOMS

A. Idiomatic use of arnḕ 'pagan'

	shā dà arnā	'outwit the pagans'	'display cleverness or expertise. Pagans are regarded by the Muslim Hausas as bold and fearless, though regrettably irreligious. To outwit the pagans, then, takes a certain amount of resourcefulness.
	Audù arnḕ nē wajen tūƙī̀	'Audu is a pagan in driving'	'Audu is a bold, skillful driver'
B.	bà mù san kânsà ba	'we don't know its head'	'we can't understand it'
C.	àbù ɗaya na sanī̀	'one thing I know'	'I am certain'
D.	yi na'àm dà	'do yes with'	'accept'
E.	mālàmin dawā̀	'learned man of the forest'	'jackal'
F.	ɓātà lōkàcī	'spoil time'	'waste time'
G.	mḕ akà yi akà yi mùtûm?	'what is the human being made of?'	'human being is nothing to be afraid of'
H.	ƙā̀ru	'increase oneself'	'benefit'
I.	yā kwāshè kāshinsà à hannu	'he collected his excrement in his hands'	'he suffered'

LESSON THIRTEEN: LABARIN BARARO DA ƊAN ZAKI. III.

EXERCISES

I. Pick the idiom that best describes the situation.

1. Sarkin Damben Duniya, Muhammadu Ali ya ce duk ran da suka sake karawa da Joe Frasier, sai shi Frasier ɗin ya .....

   a. yi na'am da shi

   b. ƙaru

   c. kwashe kashinsa a hannu

2. Duk mutumin da yake zama da masu hi ima yana sauraron maganarsu zai ..... da abin da suke faɗi.

   a. yi na'am da su

   b. ƙaru

   c. kwashe kashinsa a hannu

3. Abu ne mai wuya a ce dukkan mutanen ƙasa gaba ayansu sun ..... da shugabansu.

   a. yi na'am

   b. ƙaru

   c. kwashe kashinsu a hannu

II. There is at least one idiomatic expression that is inappropriately used in each of the following sentences. Identify it and replace it with an appropriate one.

1. Muhammadu gwanin dambe ne, yana ɓata lokaci a fagen dambe.

2. 'Yan adam suna tsoron mutuwa domin har yanzu ba su yi na'ma da ita ba.

GRAMMAR

1. Plurals in -uwā̀

There are three types of -uwa plural:

a. Simple -uwā̀ ending, with double of root—final consonant if it is not doubled already.

zanḕ	zannuwā̀	'cloth'
hannū	hannuwā̀	'hand'
kûnnē	kunnuwā̀	'ear'

b. Reduplicated -uwā̀ ending, including a double of the root-final consonant.

gàrī	garūruwā̀	'town'
àbù	abūbuwā̀	'thing'
bùkī	bukūkuwā̀	'ceremony'
ƙàshī	ƙasūsuwā̀	'bone'
hakī̀	hakūkuwā̀	'grass'
ajī̀	azūzuwā̀	'class, classroom'
dājī̀	dāzūzuwā̀	'the bush'

c. -aCuwa ending, where C is a copy of the root-final consonant.

icḕ	itātuwā̀	'tree'
gaɓā̀	gaɓāɓuwā̀	'limb'
ƙafā̀	ƙafāfuwā̀	'foot, leg'

Note that the final consonant of the root may change if the singular ends in i or e: c corresponds to t in the plural, sh to s, and j to z.

LESSON THIRTEEN: LABARIN BARARO DA ƊAN ZAKI. III.

2. Plurals in -ū.

A common tone pattern for these plurals is a level low tone before the high-toned ending -ū:

Singular	Plural	
lā̀bārī̀	lā̀bā̀rū	'news'
shḕkarā̀	shḕkàrū	'year'
dàbārā̀	dàbā̀rū	'plan'
dìllālī̀	dìllā̀lū	'broker'
àljānī	àljànū	'fiend, evil spirit'
jìminā	jìmìnū	'ostrich'
àlāmā̀	àlā̀mū	'sign'
zā̀karā̀	zā̀kàrū	'rooster'
fàkarā	fàkàrū	'fowl'
shāshā̀shā	shā̀shā̀shū	'fool'
makarantā	màkàràntū	'school'
shaidā̀	shàidū	'witness'

But the following plurals in -ū have a level high tone:

nāmā̀	nāmū	'meat, wild animal'
māshī̀	māsū	'spear'
gāshī̀	gāsū	'hair'

LESSON THIRTEEN: LABARIN BARARO DA ƊAN ZAKI. III.

DRILLS

1. The following nouns take plurals ending in -uwà. Give the plural for each noun. Example:

SPEAKER: icḕ 'tree'

STUDENT: itātuwā̀ 'trees'

1. ƙàshī
2. bùkī
3. gàrī
4. àbù
5. hakī̀
6. dājī̀
7. gaɓā̀
8. ƙafā̀

2. The following nouns take plurals in -ū. Give the plural for each. Example:

SPEAKER: dàbārā̀ 'plan'

STUDENT: dàbā̀rū 'plans'

1. makarantā
2. shḕkarā̀
3. fàkarā
4. zā̀karā̀
5. àljanī
6. dìllālī̀
7. shāshā̀shā
8. jìminā
9. àlāmā̀
10. lā̀bārī̀

LESSON FOURTEEN: LABARIN BARARO DA ƊAN ZAƘI. IV.

À kwāna à tāshì, rân nan ɗan zākī̀ dà ɗan rā̀kumin dawā̀ sunā̀ yāwṑ sai sukà hàngi wani Bàràrō tàfe dà kāyan tsâbgū dà igiyōyī, sun yi ƙaurā, yā bar 'yan'uwansà à bāya, yanā̀ saurī yà rigā sù ìsā mashēkarī yà zā̀ɓi wurī yà yi musù bukkā̀. Yanā̀ tàfe yanā̀ wā̀ƙe-wā̀ƙensà dà Fillancī. Dà rā̀ƙumin dawā̀ ya hangō shì sai ya cḕ, "Lallē wannàn mùtûm nē don yā yi kàmā dà yâddà dilā ya bayyànā manà shī." Sabṑdà hakà sai ya gudù ya shìga dājī̀. Ɗan zākī̀ kùwa sai ya tsayā̀ yanā̀ kallon wata irìn hàlittā̀ wâddà bài sābà ganintà ba.

rā̀ƙumī (m)	'camel'
rā̀kumin dawā̀	'giraffe'
tsabgā̀ (m) pl. tsàbgū	'tender branch'
igiyā̀ (f) pl. igiyōyī	'rope'
mashēkarī (m)	'camp'
bukkā̀ (f.)	'hut'
yi kàmā (dà)	'resemble)
bayyànā	'describe'
hàlittā̀ (f)	'creation'
sābà	'be used to'

Dà Bàràro ya isō kusa, sai ɗan zākī̀ ya cḕ masà, "Kâi, tsàyā! Cikin nāmun dājī̀, kai nḕ wā̀? Tun dà na tāshì bàn taɓà ganinkà ba. Kai kō gaisuwā bā kā̀ zuwā̀ fādà nē?"

tāshì	'grow'
fādà (f)	'palace'

Bàràro ya ajìyè kāyansà, ya faɗì gàban ɗan zākī, ya cḕ masà, "Yallā̀ɓâi, nī nḕ kū̀zajjē. Kunyā̀ cē ta sâ bā nā̀

ajìyē	'put down'
yallā̀ɓâi (m)	'sir'
kū̀zajjē (m)	'abraded'

LESSON FOURTEEN: LABARIN BARARO DA ƊAN ZAKI. IV.

zuwā̀ fādà, dṑmin kōwā ƙafàrsà huɗu nḕ, nī kùwa biyu kawài; kōwā ya nā̀ dà jḕlā nī kùwa bâ̄ ni dà ita. Kuma dū̀bi gāshìnkù layālàyā̀, nī kùwa tik, kàmar nā fitō dàgà wuta."

jḕlā (f) 'tail'
layālàyā̀ 'long and thick'
tik 'naked'

Ɗan zākī̀ ya cḕ, "Tṑ, ìnā zâ̄ka dà waɗànnân itātuwā̀ dà igiyōyī?" Bàràro ya cḕ, "Gidā zân ginā̀ wà kūrā, î̄nda zā tà riƙà ɓūyā don tanā̀ tsṑron mùtûm."

ɓūyā 'hide'

Ɗan zākī̀ ya cḕ, "Nī kùwa, don Állā̀h, ìnā zân ga mùtûm ɗin nàn nē? Shī nakḕ nēmā ruwā à jàllō, kwānā dà kwā̀nàkī, bàn gan shī̀ ba."

Bàràro ya cḕ, "Ai yanā̀ tsṑron karṑ dà irìnkù. Sabṑdà hakà bà zâi yàrda kù gàmu ba. Sai mū ƙanānàn àlhakī yakḕ tōzàrtâ̄wā. Àmmā yallāɓâi, kadà kà tsai dà nī, inā̀ saurī zân jē ìn yi wà kūrā aikìntà, kā ga kuma rānā tā fārà zāfī."

karṑ (m) 'collision, clash'
tōzàrtā v.n. tōzàrtâ̄wā 'humiliate'

[continued in Lesson 15]

LESSON FOURTEEN: LABARIN BARARO DA ƊAN ZAKI. IV.

TAMBAYOYI

1. Me Bararo zai yi da tsabgu da igiyoyi?
2. Saboda me ɗan raƙumin dawa ya gudu lokacin da ya hango Bararo?
3. Me ya sa ɗan zaki bai gane Bararo mutum ne ba?
4. Kuna tsammani in da ɗan zaki ya gane (cewa) Bararo mutum ne, zai gudu?
5. Faɗi abubuwa guda biyu, waɗanda suka bambanta siffar mutum da ta dabba, waɗanda aka ambata a cikin labarin nan?
6. Bararo ya ce da ɗan zaki yana sauri zai je ya yi wa kura gida. Amma wannan ba shi ne ainihin dalilin da ya sa yake sauri ba. Mene ne ainihin dalilin?

LESSON FOURTEEN: LABARIN BARARO DA ƊAN ZAKI. IV.

IDIOMS

A.	à kwāna à tāshì	'one sleeps; one wakes up'	'after a very long time'
	kwānā dà kwā̀nàkī	'day and days'	'for a very long time'
	kwānā biyu	'two days'	'for some time'
B.	gaisuwar fādà	'greeting the palace'	'paying homage to the king'
C.	ruwā à jàllō	'water in gourd'	'purposefully; intently'
	ìdō rùfe	'(with) eyes shut'	'intently'; i.e., 'with eyes closed to everything else'
D.	ƙanānàn àlhakī	'small responsibilities'	'insignificant people or things'

EXERCISES

I. Pick the idiom that best describes the situation.

1. Audu yana son ilimi, saboda haka yana nemansa ......

   a. kwana da kwanaki

   b. ruwa a jallo

   c. ido rufe

2. Ɓarayi sun sace wani shugaba aka yi ta nemansa .....,
   ba a same shi ba.

   a. kwana da kwanaki

   b. ruwa a jallo

   c. ido rufe

3. 'Yan kasuwa suna neman kuɗi ......

   a. kwana da kwanaki

   b. ruwa a jallo

   c. ido rufe

LESSON FOURTEEN: LABARIN BARARO DA ƊAN ZAKI. IV.

GRAMMAR

1. Reduplicative nouns formed from verbs

Nouns can be made out of action verbs by adding -e to the verb and reduplicating. Verbs that are monosyllabic and verbs that end in -i form reduplicative nouns by adding the ending -ye and reduplicating.

sàyā	'buy'	sàye-sàyē	'buying lots of different things'
bugà	'beat'	bùge-bùgē	'continual beating'
tàfi	'go'	tàfìye-tàfìyē	'traveling a lot'
ci	'eat'	cìye-cìyē	'eating lots of different things'

Some verb roots that occur in this construction do not correspond to a currently used verb, but they appear in other constructions as verb roots. For example, the roots of the action nouns waƙa 'song' and rawa 'dance' appear in the agentive expressions ma-waƙ-i 'singer' and ma-ray-i 'dancer', which normally call for verb roots (cf. Lesson 3).

wāƙā̀	'song'	wàƙe-wàƙē	'singing a lot of songs'
rawā	'dance'	ràye-ràyē	'dancing a lot'

DRILLS

1. Paraphrase the following sentences by changing the verb into a reduplicative noun. Example:

SPEAKER:	Yā sàyi abūbuwā̀ dàban-dàban.	'He bought various kinds of things'
STUDENT:	Yā yi sàye-sàyē.	'He bought lots of different things'

1. Ya bugà abūbuwā̀ dàban-dàban
2. Yā yi tàfiyā̀ dà yàwā̀
3. Tā ci àbinci irī̀-irī̀
4. Sun shā abūbuwā̀ irī̀-irī̀
5. Nā yi tàmbayā̀ irī̀-irī̀
6. Sun yi wāƙā̀ irī̀-irī̀

LESSON FIFTEEN: LABARIN BARARO DA ƊAN ZAKI. V.

Ɗan zākī̀ ya cḕ, "Bā̀ zā kà tàfi ba sai kā yi mîn nā̀wa gidân."

Bàràro ya cḕ, "Ā'à yallā̀ɓâi, wannan bā̀ zā tà yìwu ba! Mun yi àlƙawàrī dà kūrā, kā sanī̀ kùwa ɗā bā yā̀ màganā̀ biyu. Kà barī̀ in nā gamā̀ matà nātà, zân dāwō ìn yi makà."

Ɗan zākī̀ ya cḕ, "Zàncen banzā! Yā̀yā̀, zā kà cê sai kā yi wà kūrā gidā zā kà yi minì?" Ya tāsō wà Bàràro, ya sâ dā̀gī ya kētā̀ masà wàrkinsà.

Rân Bàràro ya ɓācì ƙwarai dà gàske àmmā sai ya haɗìyē ya cḕ, "Allā̀h yà hū̀ci zūcìyar mânyan dawā̀, zân tsayā̀ ìn fārà yi makà."

Ɗan zākī̀ ya cḕ "Ɗōlè! Wā̀ ya gayā̀ makà Bàrno gabàs takè?"

Bàràro ya sā̀mi tsàkanin waɗansu mânyan bishiyōyī ① ya yi bukkā̀ mài ƙarfin gàske, ya tankḕ ta dà tsabgā̀ dà igiyōyī sā'àn nan ya sāmō cìyāwā̀ dà ƙirā̀rē tsibī̀,

dā̀gī (m)	'claw'
kētā̀	'tear'
wàrkī (m)	'leather loin cloth'
haɗìyē	'swallow'
hū̀tā	'cool off'
tankḕ	'tighten up'
cìyāwā̀	'dry grass'
ƙirā̀rē	'dry twigs'
tsibī̀	'heap'

ya lullùɓē bukkàr dà sū, kàmar wândà zâi gasā̀ tukwā̀nē. Dà ya gamā̀, ya durƙùsā à gàban ɗan zākī̀, ya cḕ, "Shìga mù ganī kō yā yi daidai."

Dà shìgar ɗan zākī̀ sai Bàràrò ya kāmà ƙōfàr ya ƙullḕ ya bugà ƙyàstū ya kēwayē bukkàr dà wutā. Hayāƙī ya murtùkē, ɗan zākī̀ ya kāsà numfāshī, ya nḕmi fitôwā ya kāsā̀. Dà ya màtsu sai ya ƙāra ya cḕ, "Kai kū̀zajjē! Wannàn ɗā̀kìn nākà yā yi ƙuncī, kuma iskàr cikinsa bā tā shā̀ƙuwā. Fìddà nī."

Bàràrò ya cḕ, "Habā̀! Ƙā̀rà fàɗā ìn ji? Kā màkarà. Nī nḕ mùtûm ɗîn dà kakḕ fàrtar ƙasā kakḕ cêwā Allā̀h yà gamā̀ ku. Ya kàmātà kā̀fin kà fārà shân àlwāshī, kà tàmbàyi iyā̀yenkà, kà ji yâddà mukḕ yi dà sū."

Dà ɗan zākī̀ ya ji wutā tā kāmā̀ sṑsai sai ya cḕ, "Nā tūba, don Allā̀h kà fiddà nī."

Bàràrò ya cḕ, "Ìn fiddà kai, kō? Tô, nā ji." Sai ya yi tàfiyàrsà ya bar ɗan zākī̀ nan wutā ta cînyē shi ƙùrmus.

lullùɓē	'cover completely'
gasā̀	'grill'
tukunyā (f) pl. tukwā̀nē	'pot'
ƙyàstū (m)	'flint'
hayāƙī (m)	'smoke'
murtùkē	'thicken'
ƙāra	'yell'
ƙuncī (m)	'narrowness'
shā̀ƙā v.n. shā̀ƙuwā	'breathe; inhale'
ƙùrmus	'completely'

LESSON FIFTEEN: LABARIN BARARO DA ƊAN ZAKI. V.

TAMBAYOYI

1. Wane alƙawari Bararo ya yi da Kura?
2. Me ya sa Bararo ya ce ba ya son ya saɓa alƙawarin da suka yi da Kura?
3. Saboda me ɗan zaki ya husata har ya keta warkin Bararo?
4. Me ya sa ɗan zaki ya ƙara lokacin da ya shiga ɗakin da Bararo ya yi masa?
5. Saboda me Bararo ya kashe ɗan zaki?

LESSON FIFTEEN: LABARIN BARARO DA ƊAN ZAKI. V.

IDIOMS

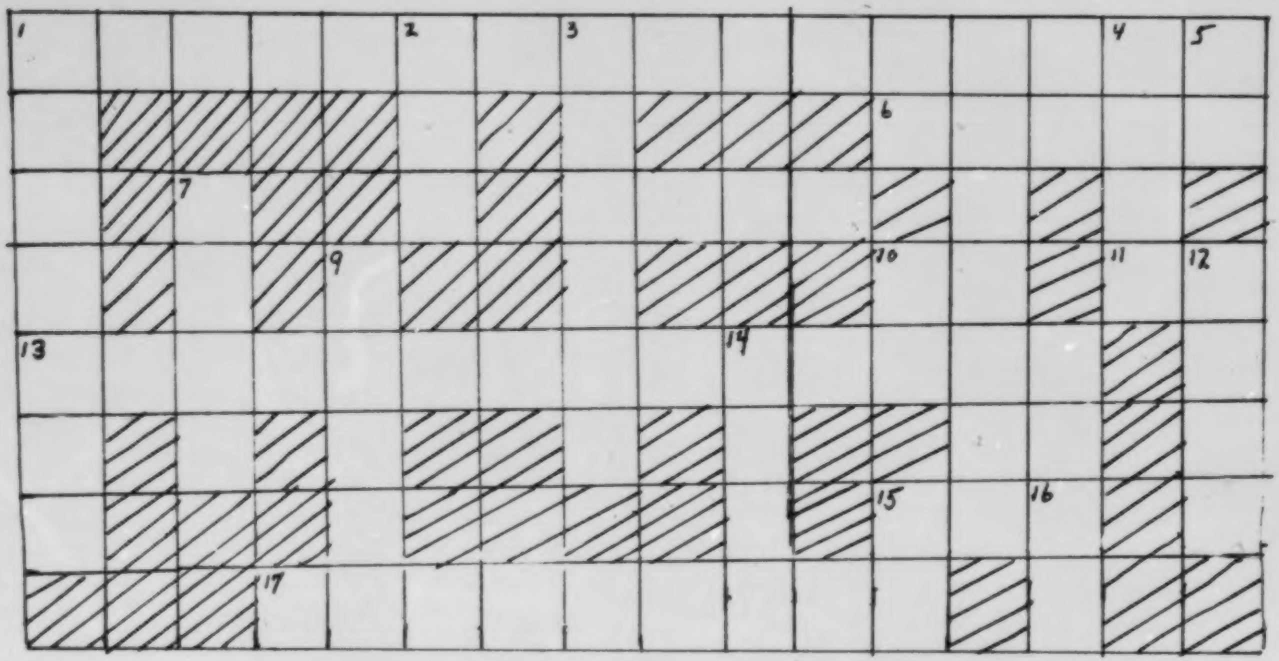
A. Expressions addressed to someone who is forced to admit the truth after having concealed it.

Wā̀ ya gayā̀ makà Bàrno gabàs takè?	'who told you Bornu is in the east?'
Wā̀ ya gayā̀ makà lāhirā̀ dà gùmī?	'who told you that the next world is hot?'
Ka cḕ bā̀ kai ba!	'You said you were not the one!'
"Àshē anā̀ tsṑron Innà!" In ji 'yā'yan mâyyā	'"So, people are afraid of mother!" said the children of the witch'

B.	fàrtar ƙasā	'scraping up of ground (by angry animal)'	'threatening'
	yîn mùzū̀rai	'doing tomcats'	'making a threatening face'
	bugùn ƙìrjī	'beating the chest'	'putting up a tough pretense'

C. Expressions for singing one's own praises

shân àlwāshī	'drinking boastfulness'
kōɗà kâi	'sharpening oneself'
zugà kâi	'puffing oneself'



DAMA

1. Wa ya gaya maka lahira da gumi? (2,2,2,3,2)
4. 'yar __ zara (2)
6. _____ Ƙirji (5)
8. Ƙarfin ____ (4)
10. fito __ (2)
11. __! (2)
13. an daɗe = an yi ______ (5,2,7)
15. ___ muzurai (3)
17. zaƙin baki (5,4)

KASA

1. zuga kai (4,3)
2. ___ ɗaya na sani (3)
3. Ƙananan ______ (6)
4. ____ ta kai bango (4)
5. sai __ juma (2)
7. ____ alwashi (4)
9. ruwa a _____ (5)
10. __ ya gaya maka Barno gabas take? (2)
12. gaisuwar ____ (4)
14. sha da ____ (4)
15. Allah __ daɗe da ranka! (2)
16. na gaba sun fi __ baya (2)

PUZZLE NO. 1

The answers to this puzzle are mostly based on idioms covered in the last five lessons. Parenthesized numbers at the end of clues give the number of letters in the answer word or words.

LESSON FIFTEEN: LABARIN BARARO DA ƊAN ZAKI. V.

1. Plurals in -ŌCĪ

This is the most productive class of plurals. The ending consists of the infix -ō- followed by a copy of the last consonant of the root, followed by the suffix -ī. There is sometimes a difference between the last root consonant and its copy because of the fact that the sounds t, s, d, z are normally realized as c, sh, j, and j, respectively, before the front vowels i and e.

bishiyā̀	bishiyōyī	'tree'
igiyā̀	igiyōyī	'rope'
bukkā̀	bukkōkī	'hut'
ƙofā̀	ƙofōfī	'door'
zākī̀	zakōkī	'lion'
tunkìyā	tunkiyōyī	'lamb'
tāgā̀	tāgōgī	'window'
mōtā̀	mōtōcī	'auto'
tāsā̀	tāsōshī	'plate'
gadā̀	gadōjī	'bridge'

2. Meaning of yi before abstract nouns

While an expression like ya yi ƙuncī, lit. 'it makes narrowness' can sometimes be used to translate 'it is narrow', it is more often used to mean 'it is too narrow'. Similar expressions:

ya yi tsàdā	'it's too expensive'
ya yi fā̀dī	'it's too wide'
ya yi zurfī	'it's too deep'
ya yi zā̀fī	'it's too hot'
ya yi girmā	'it's too big'
ya yi jinkirin zuwā̀	'he came too late'
ya yi saurī	'it's too early'

But the following expressions most often do not carry the connotation 'too much', presumably because it is difficult for something to be too beautiful, too pleasant, or too cheap:

yā yi kyâu	'it's beautiful'
yā yi dāɗī	'it's pleasant'
yā yi àràha	'it's cheap'

LESSON FIFTEEN: LABARIN BARARO DA ƊAN ZAKI. V.

DRILLS

1. Give the plural for each noun.

   1. igiyā̀
   2. ƙōfā̀
   3. zākī̀
   4. tāgā̀
   5. mōtā̀
   6. tāsā̀
   7. gadā̀

2. Add a qualification to the following sentences, using yi followed by an abstract noun in a negative sentence introduced by àmmā. Example:

SPEAKER:	Wannàn mōtàr tanā̀ dà tsā̀dā.	'This car is expensive'
STUDENT:	Àmmā bà tà yi tsā̀dā ba.	'But it's not too expensive'

   1. Wannàn rāmìn yanā̀ dà zurfī.
   2. Wannàn tēbùrîn yanā̀ dà fāɗī.
   3. Wannàn tēbùrîn yanā̀ dà tsawō.
   4. Wannàn ruwân yanā̀ dà zāfī.
   5. Wannàn kujḕrâr tanā̀ dà girmā.
   6. Wannàn aikī̀ yanā dà wùyā.

LESSON SIXTEEN: CHILDBIRTH AND NAMING

I. Birth

As soon as a woman knows that she is pregnant, preparations for the birth begin. The husband is responsible for seeing to it that all of the materials are on hand that will be needed: firewood to be used for heating water for hot baths for the mother after delivery, clothing for the mother, spices and special foods to feed to the mother to speed her recovery after delivery, and goods for the naming ceremony, to be described below.

If this is to be the woman's first birth, she normally does not deliver in her own house. Rather, in the seventh month of pregnancy she goes to her parents' house for gōyon cikī, that is, to see the remainder of her pregnancy through with the help and guidance of her mother and other female relatives.

Whether the mother delivers at home or at her parents', she is delivered by an ùngōzōmā, 'midwife', an older woman who tells the mother what to do, receives the child as it is born, cuts the umbilical cord, and then washes it morning and night for at least a week after birth.

The period of forty to sixty days after birth is called bīƙī. During this period, close attention is paid to the mother's health, either by the midwife or by some close female relative. The mother is bathed with hot water morning and night, and her diet is closely supervised. She eats highly spiced food for its medicinal value, she consumes kùnun kanwā, a type of gruel containing potash (kanwā) and spices mixed with millet flour, and she is given large quantities of meat.

Three or four days after the delivery, an event takes place which is called Ràbon Gàndā or Ƙaurī. For this event, the legs of a cow and the meat from around the jaws of a cow are cooked overnight. The mother takes a fair share of this highly spiced meat and the rest is distributed to relatives and friends. This type of cooked meat, which is called gàndā, is intended to help the mother's body recover from childbirth.

II. Sūnā, the naming ceremony

The naming ceremony takes place on the seventh day after the child is born. On the day before the ceremony, kola nuts are sent to friends, relatives, and neighbors; this gesture announces that the baby will be named on the following day and invites the recipients to attend the ceremony.

The religious ceremony itself is attended only by males. A ram is killed for the occasion. The Mallam is in charge of slaughtering this sacrificial animal; as he is about to kill the animal, he silently prays to Allah to witness the naming of the child and to bless the child. At the point in the prayer at which he mentions the child's name, he begins cutting open the ram's neck. (This is the source of the term sūnan yankā, which refers to one's first name.)

Once the ram is slaughtered, the baby is brought to the Mallam, who then whispers the child's name into its ear, gives it a small sermon about being a good member of Muslim society, and prays for it. The whispering of the name into the child's ear is called raɗin sūnā, and this term can also be applied to the entire ceremony.

Once the Mallam has finished this, the gathering will join him in prayer. The Mallam recites three verses from the Koran, after each of which the gathering answers "Àmin". After the third verse, the Mallam announces the name of the child to the gathering. Once this happens, maròƙā, professional beggars who make their living by eulogizing people, repeat the name and begin praising the child and its parents, saying things like Allàh yà bar manà Audù ɗan Mùhammadù, jīkàn Àbdùllāhì, 'may Allah let us have Audu, the son of Muhammadu and the grandson of Abdullahi', in case the child's name is Audu, etc.

At the same time, the women are gathered inside the house. Once the Mallam announces the baby's name to the public, women maròƙā will enter the house and announce the name to the women, praising the child and repeating its name in many formulas expressing good wishes, designed to encourage people to give them small presents of money or clothing.

III. Hausa names

In Hausa society, it is important for certain people to avoid mentioning the names of certain others. For example, a woman will not call her first-born child by name; even when speaking of the child to others, she will use a pronoun rather than the actual name. Or, since the first boy and girl are often named after the husband's parents, and since the husband's parents are referred to as bāba, 'dad', and innà or iyà, 'mom', these children may themselves be addressed by the mother as bàba and innà or iyà.

The avoidance relationship between the mother and her first born often extends far beyond the use of the child's name. Frequently, mothers refrain from any outward show of affection to their first born, and traditionally the first born was not even raised by its parents but rather by the mother's parents.

A wife will not mention her husband's name, whether speaking directly to him or speaking about him to others. Instead, she will give him a nickname, such as the name of his profession (e.g. masàƙī if he is a weaver), or she may call him Mālàm or Àlhajì, or she may simply refer to him as Kā ji 'do you hear?' Similarly, the husband's parents and elder brothers and sisters are not referred to by name even in a conversation with a third party.

Similar restrictions apply to the husband, though not quite so rigidly in many cases. For example, the husband will not address the wife's parents and elder brothers and sisters by name, but not many husbands will refrain from mentioning these people by name when speaking to others.

Children do not refer to their parents by name, and if someone else should happen to have the same name as one of their parents, they will avoid referring to this person by name, instead calling him or her by Mài sūnan bàba or Mài sūnan innà or even simply by Bāba or Innà. Girls may have a best friend, ƙāwà, whose name they will refrain from using; in villages, this practice is also still maintained among boys.

IV. Nicknames

Along with the Islamic names that children receive, there are various types of nicknames that refer to the day of the week that the child is born or to the season of the year or the particular circumstances of the time of the child's birth.

The following names are adapted from the names of the days of the week:

MALE NAME	FEMALE NAME	DAY OF THE WEEK	
Ɗanlàdì	Lādì	Lahàdì, Lādì	'Sunday'
Ɗantànī̂, Àltìne	Àltìne, Tìne, Tànī̂	Lìtìnîn	'Monday'
Tatù	Tàlātù, Tatù	Tàlātā̀	'Tuesday'
Bàlārabè	Lā̀ràba	Lā̀rabā	'Wednesday'
Ɗanlā̀mī̂	Lā̀mî	Àlhàmîs	'Thursday'
Ɗanjūmà	Jummai	Jūma'ā̀	'Friday'
Ɗan'àsàbe	Àsàbe	Àsabàr	'Saturday'

Some other nicknames derive from the time of year or the circumstances of birth:

MALE NAME	FEMALE NAME	CIRCUMSTANCE
Anā̀ruwa, Màrka	Màrka	height of the rainy season (anā̀ ruwā = 'it is raining'; màrkā = 'height of rainy season')
Cī̀-wāke	Cī̀-wāke	time of the bean harvest
Sā̀dau, Sṑgijì	Sā̀dau	after reunion of parents following divorce or separation (sādā̀ = 'join together'; gijì < gidā, sō = 'loving')
Kī̀gijì	Kī̀gijì	parents divorce before child is born (ƙi = 'rejecting')
Mijìnyawà	---	all four grandparents are alive
Talle	Tallàfi, Talle	mother dies in childbirth or during the child's infancy

LESSON SIXTEEN: CHILDBIRTH AND NAMING

MALE NAME	FEMALE NAME	CIRCUMSTANCE
Aùdi, Àjūji	Aùdi, Àjūji, Àyā̀she	all previous children born to the parents have died in infancy. Since it is believed that death takes away the most beloved, these names, which imply that the child is not worth much to the parents (jūjī̀ = 'garbage dump'; yā̀she = 'thrown away') are given to the newly born child so that death will be less likely to take it away.

V. Idioms involving pregnancy, birth, and child care

A. Expressions meaning 'she is pregnant'

IDIOM	LITERAL TRANSLATION	NOTES
tanā̀ dà cikī̀	'she has a stomach'	This means 'she is in an advanced stage of prenancy'.
tanā̀ dà jūnā biyu	'she has two selves'	
tā yi cikī̀	'she has acquired a stomach'	
tā ci wākē	'she ate beans'	Being pregnant causes the stomach to bulge, just as eating beans causes the stomach to feel bloated.
tā hàrbu	'she has been shot'	This expression is somewhat vulgar and can be applied to animals.
tā ɗaukā̀	'she has picked up'	"

B. Expressions for giving birth

tā sàuka	'she has come down'	
tanā̀ dùrƙùshe	'she is squatting'	Hausa women deliver in a squatting position.

C. Expressions using hàifā, 'to give birth'

IDIOM	IDIOMATIC MEANING
Audù yā hàifi Garbà	'Audu is old enough to be Garba's father'
hàifaffē	'excellent person' (i.e., one who was well born)

LESSON SIXTEEN: CHILDBIRTH AND NAMING

IDIOM	IDIOMATIC MEANING
yā hàifu	'he is an excellent person'
haifè màganā̀	'tell the whole of a matter'
hàifē	'invention, fashion'
yanā̀ dà hàifē	'he's resourceful, creative'
gīwā tā haifù	'it's raining while the sun shines' or, 'there's a halo around the sun'
bāya tā haifù	'there have been subsequent developments'

D. Expressions using cikī̀, 'stomach'

ɗan cikī̀nā nē	'he's my own son' (said by both men and women)
ràiràyin cikī̀ gàrē tà	'she bears lovely children' (ràiràyī = 'fine sand')
ɗanyen cikī̀ gàrē tà	'she is very fertile' (ɗanyē = 'raw')

E. bīƙī̀	'undergoing great pain in pursuit of something'; e.g., sai dà na shā bīƙī̀ tùkùna na sāmū̀, 'I only got it after much effort'

F. Expressions using gōyō, 'carrying (some load, e.g., a baby) on one's back'

gōyō	(i) 'baby'; e.g., gōyontà namijì nē 'her baby is a male' (ii) 'bringing up children'
ɗan gōyō	(i) 'cloth for securing baby to woman's back' (ii) 'good person'; this meaning only appears in negative contexts, e.g. Audù bā ɗan gōyō ba nḕ, 'Audu is not a good person'; Tūrāwā bā̀ 'yā'yan gōyō ba nè, 'Europeans are tough customers'
uwar gōyō	'maidservant who helps the mother care for the baby'. After the baby is weaned, uwar gōyō may even take over all the duties involved in caring for the child. A child in these circumstances is called ɗan gōyō.
barden gōyō	'healthy child, about eighteen months old, nearly ready for weaning'; bardè in general can be used to describe the healthiest or strongest of the lot.

LESSON SIXTEEN: CHILDBIRTH AND NAMING

lādan gōyō	'sore on woman's back from carrying baby'; lādā = 'reward'
gōyon wani	'carrying child with a cloth between the child and one's back'. Normally, to keep the child warm, the child is carried right next to one's skin.
gōyon cikī̀	'period spent by a pregnant woman at her parents' home from the seventh month of pregnancy until delivery'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

An yi wani Falkē mài sayar dà hūlunā̀.① Wata rānā, ya nùfi kā̀suwar wani ƙauyḕ dà hūlanànsà. Yanā̀ cikin tàfiyā̀ sai ya ga wata bishiyā̀ mài inuwā̀, sai ya rātsḕ gìndin bishiyàr don yà hūtā̀. Yanā̀ zàune yanā̀ hūtā̀wā sai barcī ya fārà kāmā̀ shi. Sai ya tunā̀ dà wata 'yar dàbārā̀, ya ɗaurḕ duk hūlunàn à kânsà, wā̀tṑ māgànin ɓàrā̀yī. Dà sanyin inuwā̀ ya kwā̀shē shì sai ya yi ta barcī har dà minshārī kàmar wândà yakḕ kân gadonsà.

falkē (m) 'itinerant trader'
bishiyā̀ (f) 'tree'
tunā̀ (dà) 'remember'
dàbārā̀ (f) pl. dàbā̀rū 'trick'
minshārī (m) 'snoring'

Zuwā̀ can, sai waɗansu bìrai② sukà biyō ta wurîn dà Falkên nan kḕ barcī. Dà sukà tabbàtā barcī yakḕ yī̂, sai ɗayansù ya laɓā̀ɓā ya zārḕ hū̀lâr dà kḕ bisà ya sā̂ ta à kânsà. Sauran bìrai sū mā sukà kwàikwàyi ɗan'uwansù, kōwā ya ɗau hū̀lā gùdā ya ɗōrā̀ à kânsà. Sukà hau kân bishiyā̀ sukà bar Falkē dà tsōhuwar hū̀larsà kawài. Falkē ya farkā̀ bài ga hūlunànsà ba. Ya dūbà gabàs dà yâmma, kudù dà arḕwa bài ga kōwā ba. Dà ya ɗagà kâi samà

birī̀ (m) pl. bìrai 'monkey'
laɓā̀ɓā 'walk stealthily'
zārḕ 'remove'
kwàikwayā̀ 'imitate'
ɗōrā̀ 'to place (on top)'
farkā̀ 'wake up'
ɗagā̀ 'lift up'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

sai ya yi arbā̀ dà ɓàrā̀yinsà sunā̀ kân itā̀cē. Ya yi duk jūyìn dūniyàr nân sukà ƙi mayar masà dà hūlunànsà. Haushī ya kāmā̀ shi. Ya cirè hū̀lâr dà kḕ kânsà ya jēfar don haushī. Nan dà nan sai bìrai sukà kwàikwàyē shì, sukà yi ta jēfō nāsù hūlunàn ƙasà. Falkē ya sunkùyā ya tsincḕ hūlunànsà, ya ci gàba dà tàfiyàrsà.

cirè	'take off'
jēfar	'throw away'
sunkùyā	'stoop,kneel down'
tsincḕ	'pick up all'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

TAMBAYOYI

1. Me Falke ya yi da hulunansa lokacin da ya fara jin barci?
2. Saboda me birai suka ɗauki hulunan Falke suka sassaka a kawunansu?
3. Wace irin dabara Falke ya yi birai suka dawo masa da hulunansa?

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

IDIOMS

A.	barcī yā kāmā̀ shi	'sleep caught him'	'he is feeling sleepy'
	gàjiyā̀ tā kāmā̀ shi	'tiredness catches him'	'he is feeling tired'
	haushī yā kāmā̀ shi	'anger caught him'	'he is angry'
	dā̀riya tā kāmā̀ shi	'laughter caught him'	'he feels like laughing'
	giyā̀ tā kāmā̀ shi	'alcohol caught him'	'he is drunk'
	tsūfā tā kāmā̀ shi	'old age caught him'	'suddenly he is showing signs of old age'
	àlhakin iyā̀yē yā kāmā̀ shi	'his duties to his parents have caught him'	'he is suffering misfortune because he neglected his duties to his parents'
B.	Extensions of the meaning of māgànī 'medicine'		
	māgànin ɓàrā̀yī	'remedy for thieves'	'measures for avoiding thieves'
	māgànin gàjiyā̀	'remedy for tiredness'	'something, e.g., a massage, that relieves tiredness'
	māgànin farin jinī	'medicine of farin jinī (popularity)'	'any preparation, e.g., a drink or some make-up, for making oneself more popular'
C.	yi arbā̀ dà	'make four with'	'to establish eye contact with.' Arba is the Arabic word for 'four'. This expression describes the meeting of the two eyes of the first person with the two eyes of the second. Another version of this expression is yi idṑ huɗu 'make four eyes with'.
	yi tōzàlī dà	'make antimony with'	'catch a glimpse of someone special, e.g., an important person or a lover'

D.	yi (duk) jūyìn dūniyàr nân	'do (all) the turnings of this world'	'try everything' cf. F. page 39.
E.	haushī yā kāmā̀ shi	'anger (vexation) caught him'	cf. A. page 153.
F.	ci gàba	'eat front'	'continue; progress'
	ci bāya	'eat back'	'deteriorate'
	ci sa'ā̀	'eat luck'	'be lucky'
	shā/ci wùyā	'drink/eat difficulty'	'suffer'
	shā/ci dāɗī	'drink/eat niceness'	'enjoy oneself'
	ci nasarā̀	'eat victory'	'succeed'
	ci jarràbâwā	'eat examination'	'pass'
	ci dà zūci	'eat with the heart'	'be over-anxious'
	shā dā̀riyā	'drink laughter'	'laugh a lot'
	shā kūkā	'drink crying'	'cry a lot'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

EXERCISES

I. Pick the idiom that best describes the situation:

1. Duk abin da yaron yake yi ba ya cin nasara saboda ......
   - a. haushi ya kama shi
   - b. giya ta kama shi
   - c. alhakin iyaye ya kama shi

2. ......, yana maye.
   - a. tsufa ta kama shi
   - b. giya ta kama shi
   - c. alhakin iyaye ya kama shi

3. Duk wanda ...., za ka ga furfura tana fito masa a ka.
   - a. tsufa ta kama shi
   - b. giya ta kama shi
   - c. alhakin iyaye ya kama shi

4. Ƙasashen Afirka ba su .... ba wajen ƙere-ƙere kamar ƙasashen Turai.
   - a. ci gaba
   - b. ci sa'a
   - c. ci jarrabawa

5. Idan yaro bai .... ba, ya kan maimaita aji, a makaranta.
   - a. ci gaba
   - b. ci sa'a
   - c. ci jarrabawa

6. Audu ya yi haɗarin mota amma ya ... bai ji ciwo ba.

    a. ci gaba

    b. ci sa'a

    c. ci jarrawaba

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

GRAMMAR

1. Plurals in -unā̀

Here are some examples of nouns that take the plural ending -unā̀. The occasional changes in consonants should be familiar from previous lessons.

hū̀lā	hūlunā̀	'hat'
kâi	kāwunā̀	'head'
rī̀gā	rīgunā̀	'gown'
wàndō	wandunā̀	'pants'
ɗākī̀	ɗākunā̀	'room, hut'
hancī̀	hantunā̀	'nose'
rā̀gō	rāgunā̀	'ram'
kṑgī	kōgunā̀	'river'
bā̀kī	bākunā̀	'mouth'
bàkā	bakkunā̀	'bow'

Note that the plural form in the last example has a doubled k. In general, this doubling happens before the -unā̀ ending when the preceding syllable has a short vowel and is followed by a single consonant.

Some -unā̀ plurals contain a duplicate of -un-:

bā̀kī	bākunkunā̀	'mouth'
jàkā	jakunkunā̀	'bag'
bàkā	bakunkunā̀	'bow'

2. Plurals in -ai

birī̀	bìrai	'monkey'
mālàmī	mā̀làmai	'mallam'
lā̀bārī̀	lā̀bā̀rai	'news'
dattījṑ	dàttī̀zai	'elder'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

f

wànzāmī̀	wànzā̀mai	'barber'
dìllālī̀	dìllā̀lai	'broker'
jā̀kī	jā̀kai	'donkey'

LESSON SEVENTEEN: LABARIN FALKE DA BIRI

DRILLS

1. Give the plural form for each word:

   1. hū̀lā
   2. kṑgī
   3. bā̀kī
   4. bàkā
   5. ɗākī̀
   6. wàndō
   7. rī̀gā

2. Give the plural form for each word:

   1. birī̀
   2. mālàmī
   3. jā̀kī
   4. lā̀bārī̀
   5. dattījṑ
   6. wànzāmī̀

LESSON EIGHTEEN: SALLA: PRAYER AND RELIGIOUS HOLIDAYS

I

SALLĀ̀

Most Hausas are Muslims.

Islam has "Five Pillars" which are:

1. Tàuhīdī̀, proclaiming the oneness of God
2. Sallā̀, the five daily prayers
3. Azùmī, fasting during the month of Ramadan
4. Zàkkā, giving the "Poor Due", a certain percentage of a wealthy person's income given annually to the poor.
5. Hajjì, pilgrimage to Mecca

The first three pillars (Tàuhīdī̀, Sallā̀ and Azùmī) are obligatory for **all** sane, adult muslims, while Zàkkā and Pilgrimage to Mecca are incumbent only on those who can afford to do so.

After Tàuhīdī̀, Sallā̀ (prayers) is considered the most important of the pillars of Islam. The prayers are performed five times a day. The first is performed at dawn (Sallàr Àsùbā̂), the second at about 2 p.m. (Sallàr Àzahàr), the third around 4 p.m. (Sallàr Là'asàr), the fourth at dusk (Sallàr Màgàribā), and the fifth soon after dusk (Sallàr Lī̀shā).

People may perform the five daily prayers individually at home or at their places of work. But it is desirable that they perform them in groups, preferably at a mosque. Consequently, in every muslim town or village there are a number of minor mosques and a main mosque, which is invariably situated very near to the chief's house. In large cities, however, there will be more than one main mosque. For example, Kano has three main mosques—one in the old city, one in Fage, and one in Sābon Gàri.

Every mosque has a Lā̀dân (Muezzin) and a Lī̀mân (Imam). When it is time for prayers, the Lā̀dân notifies the people by calling out loudly the name of Allah and that of the prophet Muhammed in such a way that people can hear from far away and come to the mosque. When enough people have gathered inside, the Lī̀mân leads the prayer. People stand in rows behind him, with the Lā̀dân standing directly behind the Lī̀mân.

LESSON EIGHTEEN: SALLA: PRAYER AND RELIGIOUS HOLIDAYS

II

The prayer consists of a series of acts of standing up, bending on the knees, and prostrating onself. The people imitate the Lī̀mân as he performs these actions. Since only those who happen to be in the first row could possibly see the Lī̀mân as he performs the actions, the Làdân notifies the rest of the people by calling out the name of Allah each time the Lī̀mân kneels down, prostrates himself. or stands up, so that they can do the same.

The midday prayer of Friday is always performed at the main mosque, whence its name, Masallācin Jumma'ā̀, 'The Friday Mosque'. The chief of the town or village always attends this prayer, and, after it, the people go to the chief's residence and pay homage to him.

Besides leading the prayers, the Lī̀mân also officiates at other religious activities such as funerals, naming ceremonies, and marriages.

The Eid Festivals

Apart from the five daily prayers, there are other prayers that the Hausas and all Muslims in the world perform yearly. These prayers are performed during Sallàr Azùmī 'The (end-of-) Fasting Prayer', and Sallàr Layyā 'The Prayer of Sacrifice'.

Sallàr Azùmī (also called Ƙàramar Sallā̀ 'The Small Festival') and Sallàr Layyā (also called Bàbbar Sallā̀ 'The Big Festival') as well as the Sallàr Màulūdī̀, The Prophet's Birth-day', are occasions of festivities among the Hausa communities in which the entire society takes part. In fact, the word Sallā̀ 'Prayer' here is synonymous to Īdī̀ 'Festival'. Therefore, the terms Sallàr Azùmī, Sallàr Layyā and Sallàr Màulūdī̀ are better translated as 'The (end-of-) Fasting Festival', 'The Sacrifice Festival', and 'The Prophet's Birth-day Festival', respectively. Sallàr Azùmī or Ƙàramar Sallā̀ is celebrated the day after the Ramadan fasting has ended. Early in the morning of that day, a householder gives out Fiddà Kâi, 'Freeing the Head'. These are alms given out to the poor on behalf of the householder, his wife, his children, and any person dependent on him, irrespective of whether they are adults or children, male or female. The householder will give out as alms a measure of the staple food of his area for each member of the family.

After the alms have been given out, everyone dresses up and hurries to the praying-ground outside the town. The prayer is performed on this occasion, outside the town because the main mosque cannot accommodate everyone, as all of the people from the towns and villages under the jurisdiction of the Sarkī, 'King', customarily come to the capital on this occasion to pay homage to the King.

LESSON EIGHTEEN: SALLA: PRAYER AND RELIGIOUS HOLIDAYS

III

When all the people have assembled in the praying-ground, the *Sarkī* and his contingents arrive, and the *Sarkī* sits in the front row behind the *Lîmân*, who leads the prayers.

After the prayers are over, the district heads make their way to the palace, each surrounded by their own people on horseback, contingent by contingent. The procession moves slowly through the town, heading to the King's palace. When it reaches the palace ground, the King stops at the gates and acknowledges the *Jāhī̀*, 'The Salutations of the Horseman'. When this is over, a call for silence is made, and the King gives his annual address. As soon as the King has finished, drumming and music resume, and the crowd disperses.

Sallàr Layyā or *Bàbbar Sallā̀*, 'The Big Festival', is essentially the same as *Ƙàramar Sallā̀*, except that there is no alms-giving and that lambs are sacrificed on this occasion. The King slaughters his sacrificial lamb at the praying-ground, but others slaughter theirs at home.

The *Īdī̀* festival, whether *Ƙàramar Sallā̀* or *Bàbbar Sallā̀*, is an occasion when every householder customarily buys himself and his family new clothes. Small boys and girls spend the next two to three days visiting relations and acquaintances, showing their new clothes and receiving gifts of money. At the end of each day's round of visits, the girls spend the rest of the day dancing to the tunes of drums while the boys watch.

LESSON EIGHTEEN: SALLA: PRAYER AND RELIGIOUS HOLIDAYS

IDIOMS

A. Expressions using the word salla

yāwòn sallā̀	'sallā̀ stroll'	'visiting relatives and friends by small children during the week following a sallā̀ day'
gōròn sallā̀	'sallā̀ kola nuts'	'gifts of small money, etc., given to children when they visit people during the week following sallā̀.' Traditionally, children were not allowed to receive gifts or money from people. They were therefore given kola nuts or candies.
sukùwar sallā̀	'sallā̀ parade'	'simultaneous attack by a number of people on a person'. On a sallā̀ day, contingents of horsemen gallop in front of the Emir's palace to salute him.
sallàr Kirsìmatì		'Christmas'
sallàr arnā	'sallā̀ of the pagans'	'Christmas'. Arnā is a general term for all non-muslims. A distinction can however be made between Christians (nàsāra or kā̀fìrai) and other "pagans" (arnā).
hànà sallā̀	'prevent praying'	'protruding braid above forehead, worn by Fulani women'; also, 'a type of hat with a brim'.

B. Other expressions

mōtàr Lī̀mân	'the Imam's car'	'bier'. The Lī̀mân officiates at funerals and thus is associated with the bier.
lī̀māmìn Kìristà	'Imam of the Christian'	'priest'
lī̀māmìn arnā	'Imam of the pagans'	'priest'

lā̀dānìn agā̀nā	'lā̀dân of smallpox'	'the first boil of smallpox to appear on the body'. The Làdân is supposed to be the first person to appear at the mosque in order to announce to others that it is time for the prayer.
sàyen rā̀gon Mālàm	'the Mallam's (way of) buying a ram'	'cheap bargain'. Mallams are considered to be humble people without much money, and they are respected for this. Thus, traders sell them their goods cheaply.

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

Mallams, especially the Lī̀mân and the Lā̀dân, are supposed to be pious and unconcerned with material things. They dress humbly and do not engage in the frivolous pastimes that may occupy others. Accordingly, people normally pay a great deal of respect to any Mallam, and so the Mallam need not ordinarily worry about being tricked or deceived. However, in this story, a particularly worldly Ladan asks for trouble by displaying his materialistic inclinations and thus leaves himself open to being tricked by a trader.

The trader in this story is called Ɗan Jànhôl. John Holt is a commercial firm that exports goods, particularly hides and skins, from Nigeria. Since this firm's stores attract a good number of Europeans, traders in tourist items often set up shop at the entrances to the stores. Their location led these traders to be referred to as 'yan Jànhôl'. By extension, any merchant in tourist goods in other locations frequented by Europeans, like big hotels and airports, can also be called ɗan Jànhôl.

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

Àkwai wani lā̀dānī̀① ɗan dūniyā̀ à Tunga. Gā̀ shi dai yā kwan-biyu, har gēmùnsà dà sā̀jensà sun fārà furfurā, àmmā bā yā̀ sō̂ à cê̄ yā tsūfa. Sabṑdà hakà kullum in zâ̄ shi kā̀suwā sai yà sā̀mi shūnī yà shāfḕ gēmùnsà dà sā̀jensà. In ya dūbà madūbī ya ga 'yar furfurā tā tsirō, sai yà fizgḕ ta wai sabṑdà à cê̄ shī yārṑ nē. Duk rānar juma'ā̀ kùwa sai yà yi sùkōlā̀ yà sâ̄ zàrgīnā̀ yà kuma ƙumsà lallḕ. Shī dai Lā̀dānī̀ nē, àmmā àl'ā̀dunsà kàmar na tsōfon bārikì nē. Sabṑdà ƙāwàtà gēmùnsà dà ya kḕ yî̄, dà kuma àlfarmâr dà yakḕ dà shī, har mutā̀nē sunā̀ kirànsà "Lā̀dân mài kyân gēmū̀."

Wata rānā, ran Lahàdì, Lā̀dân ya ci adō ya cikà bā̀kinsà dà gōrṑ, ya kunnà sìgārì yanā̀ būsā̀wā, ya nùfi kā̀suwā yanā̀ tākā̀wā ɗai-ɗai, yanā̀ kūkan kāsā. Dà ìsarsà kā̀suwā bài tsayā̀ kō'ìnā ba sai rùmfar 'Yan Jànhôl, ya sā̀mi kujḕrā ya kāmḕ, sai kà cê̄ shī nḕ mài rùmfâr. Sunā̀ zàune, sai akà tā̀dà màganàr fātā̀, 'Yan jànhôl sukà cê̄, "Ai yànzu fātā̀ bā tā̀ sā̀muwā, sabṑdà kōwā yā ɓōyḕ sai an fārà hadā̀-hadā sā'àn nan ta fi rībā̀." Dàgà nan sai Lā̀dân

gēmū̀ (m)	'beard'
sā̀jē (m)	'side-whiskers'
furfurā (f)	'grey hairs'
tsūfa	'become old'
shūnī (m)	'indigo dye'
shāfḕ	'smear (very well)'
madūbī (m)	'mirror'
fizgḕ	'pull'
sùkōlā̀ (f)	'dressing up'
zàrgīnā̀ (f)	'blue'
ƙumsà lallḕ	'treated hands and feet with henna dye'
ƙāwàtā	'beautify'
àlfarmā (f)	'pride'
kunnā̀	'light (e.g., fire)'
būsā̀ v.n. būsā̀wā	'blow, puff'
rùmfā	'shed, shelter'
kāmḕ	'be comfortably seated'
tādā̀	'begin'
fātā̀ (f)	'skin (of person or animal)'
ɓoyḕ	'hide'

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

dà kàràmbā̀nī, ya tsōmà bā̀kinsà, ya cḕ, "Kâi mutā̀nē dà sākarcī̀ sukḕ! In dai na san zân ci rībā̀, ai kōmḕ gàrē nì zân sayar." Sai wani ɗan Jànhôl ya cḕ, "Bā̀ dai kōmē ba! Yànzu in na cḕ kà sayar mîn gēmùnkà dà sā̀jenkà, kā̂ sayar?" Duk sai akà būshḕ dà dā̀riyā.

kàràmbā̀nī (m) 'inquisitiveness'
sākarcī̀ (m) 'foolishness'

Tṑ, Lā̀dân dā̂ mā Allā̀h yā yī shì mài sôn kuɗī nḕ, duk àbîn dà ya ga zâi sā̀mi kwabṑ, kōmē walāƙancìnsà sai yà yi. Sabṑdà hakà sai ya cḕ, "À gùje kùwa." Ɗan Jànhôl ya cḕ, "Tṑ zân sàyā. Nawà zākà sayar minì?" Lā̀dân ya cḕ, "Tun dà kai na-gidā nḕ, kā̀wō sulḕ tàlā̀tin." Ɗan Jànhôl ya cḕ, "Nā sàyā." Lā̀dân ya cḕ, "Nā sayar makà, àmmā là'adā̀ wàje. Duk lōkàcîn dà kakḕ sō̂, kà zō ìn bā kà àbinkà." Ɗan Jànhôl ya cḕ, yā yàrda. Ya cḕ jàma'ā̀ sù shâidā yā sàyi gēmùn Lā̀dân dà sā̀jensà, kuma duk lōkàcîn dà ya ga gêmma sunā̀ kā̀suwā zâi zō Lā̀dân yà bā shì àbinsà.

walāƙancī̀ (m) 'contemptibleness'
à gùje 'quickly'
jàma'ā̀ (f. collective) 'people'
gēmū̀ pl. gêmmā̀ 'beards'

Ɗan Jànhôl ya kāwō kuɗī sulḕ tàlā̀tin cif ya bā̂ wà Lā̀dân, ya kuma bā̂ jàma'ā̀ là'adàrsù sulḕ gùdā, sukà rarràbā̀.

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

Lā̀dân ya tāshì ya shìga kā̀suwā yanā̀ cê̄wā, "Bàri ìn kashḕ kuɗin nàn dai ìn ga ƙaryar jā'ircìn 'Yan Jànhôl dà akḕ fàɗā."

kashḕ 'spend (money)'
jā'ircī̀ 'shamelessness'

Sauran mutā̀nē sukà yi ta yī wà Ɗan Jànhôl ɗîn② dā̀riyā, shī kùwa yanā̀ cê̄wā sù bar yī masà dā̀riyā tùkùn sai sun ga yā faɗì bài ci rībā̀ ba. Ya cḕ in Allā̀h yā yàrda sai yā saidà gēmùn nan yā ci rībā̀ wurī̀ nā̀ jân wurī̀.

[continued in Lesson 20]

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

TAMBAYOYI

1. Me ya sa Ɗan Janhol ya tambayi Ladan ko zai iya sayar da gemunsa?
2. Don me Ladan ya yarda ya sayar da gemunsa?
3. Don me sauran mutane suka yi wa Ɗan Janhol dariya?

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

IDIOMS

A. Descriptions of people using ɗan

1. Expressions for people with non-traditional ways, with the connotation that they lead looser lives than they should.

ɗan dūniyā̀	lit., 'son of the world'.
ɗan bārikī̀	bārikī̀, though it is borrowed from English 'barracks', can also refer to a town having a mixture of people from all over, with the implication that the lifestyle here is more free-wheeling than in a traditional setting.
ɗan dàndi	dàndi, 'an unfamiliar urbanized area where one has nothing but oneself to rely on'. Like 'abroad' in English, it does not refer to a specific place; but unlike 'abroad', it always carries the connotation of being a place where one has no relatives and no trade to rely on.

2. Additional expressions for people who have broken with tradition, but with a weaker connotation of being out of line.

ɗan birnī	
ɗan zāmànī	Zāmànī means 'modern times'
ɗan yànzu	

B. Descriptions of older people, using understatement

yā kwan-biyu yā kwāna biyu	'he has spent two days'	'he is oldish'
yā shā miyā̀	'he ate soup'	'he is very old'
yā jimā̀	'he spent some time'	'he is old'

C. Expressions for eccentric old people

tsōfon bārikì	'an old man who behaves in a manner which is not becoming to his age. cf. 'ɗan bārikì in A 1.	
tsōfon sōjà	'old soldier'	Old soldiers are believed to have a reputation for making up stories about their wartime exploits and possibly about everything else. cf. tsōfon bārikì.
tsōfon Kudù	'old man from the south'	'Old person who does not behave with the dignity usually associated with old age.' Also tsōfon Kudù dà Jòs (lit.) 'old man from the south of Jos'.
tsōfon Najadù	'old man from Najd'	(same meaning as tsōfon Kudū̀) taken from the Islamic legend about an old man claiming to be from Najd who tried to deceive the prophet Muhammed; assumed to have been the devil in disguise. This expression has a stronger connotation of wickedness, etc. than tsōfon Kudū̀.

D. Ways of walking

tākā̀wā ɗai-ɗai	'stepping one by one'	'walking majestically'
tàfiyàr àgwā̀gwā	'duck-walking'	'deliberate rolling stride of fat person'
tàfiyàr gwauron gīwā	'the walking of the bull elephant'	'majestic stride of important person'
tàfiyàr ƙāguwā	'crab-walking'	'contorted way of walking'
tàfiyàr kūrā	'hyena-walking'	'taking indirect route to a destination'. Hyenas are reputed to take devious routes to their destination. cf. I. page 69.

E. kūkan kāsā	'cry of the puff adder'	'clearing the throat'

F. Occupational affiliations:

One of the man uses of ɗan is to indicate a person's occupation. It can precede the name of the major activity of the person, as in ɗan kirī, or the name of the object most typically associated with the person's occupation, as in ɗan takàrdā.

ɗan kā̀suwā	'trader'
ɗan kōlī̀	kōlī̀ is the selling of cosmetics and other small items.
ɗan kirī	kirī is the selling of cloth.
ɗan sàndā	'policeman'. Sàndā means 'stick'.
ɗan bṑrī	'person who practices bṑrī professionally. Bṑrī is a cult which believes that people can be possessed by spirits.
ɗan sùkōlā̀	sùkōlā̀ is from English school. Ɗan sùkōlā̀ used to mean 'schoolboy' but now refers to one who always appears neatly dressed up. Also ɗan makarantā.
ɗan bōkṑ	bōkṑ is from English book. Ɗan bōkṑ used to mean 'schoolboy' but now refers to any person with a Western education. Also ɗan takàrdā.

G. hadā̀-hadā	'commotion'	'the time of the year after harvest when people have lots of money to engage in trade and in various diversions'.

H. Expressions for bursting out with laughter or tears

būshḕ dà dā̀riyā	'dry up with laughter'
kēcḕ dà dā̀riyā	'tear up with laughter'
ɓarkḕ dà kūkā	'rip open with crying'
fashḕ dà kūkā	'shatter with crying'

I. Descriptions using possessive na/ta

na-gidā	'person with whom one is acquainted'
na-Allā̀h	'honest person'
na-gàrī	'good'
ta-kàrē	'fast running'

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

	ta-ganī	'display of courage'	
	ta-mazā	'bravery'	
	ta-idṑ	same as kunyā̀, 'sense of propriety, courtesy'	
J.	là'adā̀ wàje	'commission (is) outside'	'commission not included'; là'adā̀ 'commission' is customarily given to those who witness the selling of goods. là'adā̀ wàje means that the buyer will give the commission over and above the cost of the goods. Also là'adā̀ ciki 'commission included', which means the seller will give the commission.
K.	yi kā̀suwā	'make market'	'be in demand, be popular'; e.g., shāwaràrsà bà tà yi kàsuwa ba 'his idea did not gain popular acceptance'
L.	wurī̀ nā̀ jân wurī̀	'a cowry attracts a cowry'	'with 100% profit'
	wurī̀ nā̀ dūkàn wurī̀	'a cowry hits a cowry'	'in hard cash'

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

EXERCISES

I. Pick the idiom that best describes the situation.

1. Sarki ya fito daga Fada za shi majalisarsa yana .....
   a. tafiyar agwagwa.
   b. tafiyar ƙaguwa.
   c. tafiyar gwauron giwa.

2. Cikin Kande ya girma saboda haka ta fara yin .....
   a. tafiyar agwagwa.
   b. tafiyar ƙaguwa.
   c. tafiyar gwauron giwa.

3. Kande tana da gantsarwa. Saboda haka tana .....
   a. tafiyar agwagwa.
   b. tafiyar ƙaguwa.
   c. tafiyar gwauron giwa.

II. Each of the following passages contains an idiomatic expression which is inappropriately used. Identify it and replace it with an appropriate one.

1. Audu yana kama ɓarayi ya kai su gaban mai shari'a. Saboda haka shi ɗan bori ne.

2. Audu ya iya karatun Turanci da rubutu. Saboda haka shi 'dan sukola ne.

3. Audu da Garba 'yan kasuwa ne. Kullum su kan yi wanka da wanki su se takalma masu kyau da hular dara.

4. Kande 'yar bori ce; tana saida atamfa da alawaiyo da barguna da luraye.

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

GRAMMAR

1. Variants in -ī of nouns ending in a consonant.

Note that the following nouns have variants ending in -ī. The short form, without the -ī, tends to be used more as a title or a proper name, while the form in -ī is a common noun. Note the changes in tone, vowel length, and capitalization.

Lā̀dân	'the Ladan'	lā̀dānī̀	'a ladan'
Lī̀mân	'the Liman'	lī̀mānī̀	'a liman'
Mālàm	'the Mallam'	mālàmī	'a mallam, a teacher'
Àljan	'evil spirit'	àljanī	'very skilled person'
Shàidân	'the Devil'	shàidānī̀	'a devil'

Here is an example of how these contrast:

Mālàm yā kōyā̀ minì kàrā̀tū	'Mallam has taught me how to read'
Mun sā̀mi sābon mālàmī à makarantarmù	'We have a new teacher at our school'

Other nouns also vary as to whether they end in a consonant or whether the -ī ending is attached to them, but these do not manifest the meaning difference illustrated above:

mùtûm	mùtumī̀	'person'
màngûl	màngulī̀	'black chalk'
tēbùr	tēbùrī	'table'
ōfìs	ōfìshī	'office'

The forms on the left are more common than those on the right, but those on the right are frequently used before a definite marker -n̄ or genitval link -n:

Wani mùtûm yā zō	'A certain man came'
Wannàn mùtumìn yā zō	'This particular man came'

2. ɗin

Ɗin provides an alternative way of attaching a definite marker or genitival link to a noun whose basic form ends in a consonant. That is, in place of forms like mùtumī̀, tēbùrī, and ōfìshī, one may simply use the basic forms mùtûm, tēbùr, and ōfìs, followed by ɗin, as in the following examples:

Tēbùr ɗîn yā karyḕ	'The (aforementioned) table has broken'
Tēbùr ɗinsà yā karyḕ	'His table has broken'

LESSON NINETEEN: LADAN DA ƊAN JANHOL. I.

DRILLS

1. A. Put the indefinite modifier wani before the noun, and add the ending -ī onto the noun. Example:

SPEAKER: Lī̀mân yā zō 'The Imam has come'

STUDENT: Wani lī̀mānī̀ yā zō 'A certain imam has come'

1. Lā̀dân yā zō
2. Mālàm yā zō
3. Àljàn yā zō
4. Shàiɗân yā zō
5. Ìbìlîs yā zō

B. Add the ending -ī and the genitival link onto the following nouns and put the word kirkī̀ after them. Example:

SPEAKER: akawàl 'black horse'

STUDENT: Akawàlin kirkī̀ 'good black horse'

1. tēbùr
2. màngûl
3. mùtûm
4. ōfìs

2. Put the participle ɗîn after these words, followed by the word Audù. Example:

SPEAKER: zànzàfûr 'red dye'

STUDENT: zànzàfûr ɗin Audù 'Audu's red dye'

1. tēbùr
2. màngûl
3. ōfìs
4. kànànzîr
5. tìmātìr

LESSON TWENTY: LADAN DA ƊAN JANHOL. II.

Akà yi kwānā dà kwā̀nàkī, duk lōkàcîn dà Lā̀dân ya gàmu dà ɗan Jànhôl sai ya cḕ masà, à hàbàice, "Gā̀ dai gēmùnkà dà sā̀jenkà; yàushḕ zākà kàrɓi àbinkà?" Ɗan Jànhôl kùwa sai yà cē̂ masà "Bā̀ yànzu ba. Kai dai rìƙà shāfā̀ musù mâi dà shūnī don sù yi ranshī. Rân dà nakḕ sôn kàrɓā nā̂ gayā̀ makà!"

à hàbàice	'sarcastically'
shāfā̀	'rub'
ranshī (m)	'softness'

Dà Lā̀dân ya ga kàmar Ɗan Jànhôl bài kulā̀ dà shī ba, sai ya yi tsàmmānī̀ jū̀jun kuɗī nḕ yakḕ ɗībàrsà, har yanā̀ sā̀rar gēmùn dà bà zâi ci rībā̀ à kânsà ba. Ya yi ta gayā̀ wà àbṑkansà cē̂wā wai yā yi wā̀yō wà Ɗan Jànhôl, yanā̀ kōɗā̀ kânsà yanā̀ cē̂wā wai ai shi kō à birnin Kanṑ an san shì wajen dàbārā̀.

sā̀rā v.n. sā̀rā	'buy goods in order to corner market and sell when scarce and price high'
yi wā̀yō	'dupe'

Rân nan rānar Jumma'ā̀ Ɗan Jànhôl ya tàfi rùmfar wànzā̀mai sai ya tārad dà Lā̀dân can anā̀ yi masà askī̀ ya ɗàuki madūbī yanā̀ tsēfè gēmùnsà dà sā̀jensà don yà ji dāɗin zuwā̀ masallācī. Dà ganin Ɗan Jànhôl sai ya cḕ, "Hàlā̀ kā zō kàrɓar àbîn nākà nē?"

wànzāmī̀ pl. wànzā̀mai	'barber'
askī̀ (m)	'shaving, hair cut'
tsēfè	'comb (hair)'
masallācī (m)	'mosque'
hàlā̀	'apparently'

LESSON TWENTY: LADAN DA ƊAN JANHOL. II.

Ɗan Jànhôl ya cḕ, "Ā'à nī gyāran fuskā̀ na zō yī̂. Kai dai yi sha'ànin gàbankà."

sha'ànī (m) 'business, affair'

Lā̀dân ya yi mùrmushī ya cḕ "Nī dai à shìrye nakḕ, duk lōkàcîn dà ka kḕ sō̂, gā̀ shi." Ya kāmà rawàninsà yanā̀ naɗā̀wā yanā̀ saurī zâi jē masallācī. Ɗan Jànhôl ya zaunā̀ har an fārà shāfā̀ masà ruwā à fuskā̀, sai ya cḕ, "Kài nā sākè shāwarā̀. Zàunā Lā̀dân. Sarkin Askā, ɗḕbē minì sā̀jēnā."

mùrmushī (m) 'smile'

rawànī (m) 'turban'

naɗā̀ v.n. naɗā̀wā 'wind on (e.g., a turban)'

Lā̀dân ya ɓātà fuskā̀, ya hàrā̀ri Ɗan Jànhôl, ya cḕ "Bà kà yi hàƙurī sai an tāsō dàgà masallācī ba?"

hàrārā̀ 'glare at'

Ɗan Jànhôl ya cḕ, "Kā ga yâu Jumma'ā̀ nē,in akà askḕ makà sai kà fitō fes kàmar yārṑ ɗan shḕkarā̀ àshìrin, kà ji dāɗin shìgā mutā̀nē. Kâi, don mḕ mā nakḕ bā kà bā̀kī, tun dà àbīnā nḕ, nā sàyā nā biyā? Zàunā à ɗēbḕ mîn àbīnā."

Lā̀dân ya rasà àbîn dà zâi cē̂, sai ya zaunā̀ à gàban wànzāmī̀, ya ci kanwā.

LESSON TWENTY: LADAN DA ƊAN JANHOL. II.

Wànzāmī̀ ya jiƙḕ fuskàr Lā̀dân dà ruwā kaf, ya ɗaukō askā zâi fārā̀ sai Jànhôl ya cḕ, "Tsàyā, tsàyā, Sarkin Askā! Bā nā̀ bùkātàr gēmùn yâu, ƙyā̀lē shi yà tàfi àbinsà, sai wata rānā."

Lā̀dân ya hùsātà ya cḕ, "Yā̀ya kakḕ wā̀sā dà hankàlin mutā̀ne nḕ? Kā sā̂ an jiƙā̀ minì fuskā̀, sa'àn nan kà cē̂ bā kā̀ sō̂? Sai kà sā̂ à cirḕ mā̂ àbinkà yànzu, nī mā ìn hūtā̀."

Ɗan Jànhôl ya cḕ, "In màganàr tā̀wa tā ɓātā̀ makà râi nē, bā̀ba, gā̀ ni ƙasà. Ai dā̂ jī̂ nakḕ yī̂, mùtûm yanā̀ dà ī̀kòn yî̂n àbī̂n dà ya ga dāmā dà dūkī̀yarsà. Bàn san zāmànī yā sākḕ ba." Sai ya tāshī̀ ya shū̀ri tā̀kàlmansà, ya kai hū̀larsà sàbà'in ya fìta ya bar Lā̀dân nan.

jiƙḕ	'soak thoroughly'
askā	(f) 'razor'
ƙyā̀lḕ	'take no notice of'
hùsātà	'become angry'
jiƙā̀	'soak'
cirḕ	'remove'
shū̀rā̀	'kick' (ya shū̀ri tā̀kàlmansa 'he kicked on his shoes')

[continued in Lesson 21]

LESSON TWENTY: LADAN DA ƊAN JANHOL. II.

TAMBAYOYI

1. Me ya sa Ladan ba ya so a aske masa gemunsa a lokacin da Ɗan Janhol ya ce da Sarkin Aska ya aske masa?
2. Yaya aka yi aka bar Ladan da rabin gemu a aske?
3. Don me Ladan ya zaci jujun kuɗi ne yake ɗibar Ɗan Janhol?

LESSON TWENTY: LADAN [illegible] ƊAN JANHOL. II.

IDIOMS

A. Complements of Jū̀jū 'Spirit, fetish'

jū̀jun kuɗī	'eccentricity resulting from having too much money'
jū̀jun kàrā̀tū/rùbū̀tū	'keen interest in reading/writing'

B. Expressions for showing arrogance

kōɗà kâi	'sharpen oneself'	boast
cikà bā̀kī	'fill the mouth'	'verbally put up an arrogant front'
hūrà hancī̀	'blow the nose'	'behave conceitedly'
shā iskā̀	'breathe'	'behave conceitedly' also can mean 'go for a stroll'

C. Uses of gyarā̀ 'fix'

gyāran fuskā̀	'shaving'
gyāran muryā̀	'cleaning the throat'
gyārà cikī̀	'eat'
gyārà kâi	"
zân gyārā̀ shi	'I will punish him'

D. Facial Expressions

I. 'look angry'

ɓātà fuskā̀	'spoil the face'
ɗaurḕ fuskā̀	'tie the face'
gamà girā	'knit the eyebrow'

II. 'have an unpleasant or angry look'

ci māgànī	'eat medicine	
ci kanwā	'eat potash'	
shā tṑkā	'drink ashes'	Both potash and certain kinds of ashes dissolved in water are taken for upset stomachs. They have a very unpleasant taste

LESSON TWENTY: LADAN DA ƊAN JANHOL. II.

III.	hàɗìyi cōkàlī	'swallow a spoon'	'become provoked
	bā dà fuskā̀	'give the face'	'welcome'
	sākè fuskā̀	'relax the face'	'look cheerful'
E.	bā dà bā̀kī	'give the mouth'	'implore'
F.	wā̀sā dà hankàlin mutānē	'playing with people's intelligence'	'teasing'
G.	gā̀ ni ƙasà	'here I am down'	'please forgive me'
H.	yā kai hùlarsà sàbà'in	'he wore his cap at 70 degrees'	this is considered a sign of shamelessness. Similarly, wearing the cap at ƙēyā̀ ('back of the head') is considered a sign of hypocrisy (i.e. overcorrection).

EXERCISES

I. Pick the idiom that best describes the situation.

1. Audu: Ka ga sabuwar motar da na saya.

   Garba: Kai! Ba shakka tana da kyau. Nawa ka saye ta?

   Audu: Jaka talatin na saye ta.

   Garba: Kai, amma lalle ka sha tsada.

   Audu: Babu wata tsada. Ka san ni mai kuɗi ne, ko jirgin sama zan iya saya.

   Garba: Na sani kai mai sukuni ne, amma ka bar .....

   a. cika baki.

   b. koɗa kai.

   c. hura hanci.

2. Audu ya yi laifi. Da ɗan sanda ya kama shi sai ya ..., ya ce duk ƙasar nan ba wanda ya isa ya ɗaure shi.

   a. cika baki

   b. koɗa kai

   c. hura hanci

3. Audu ba shi da hankali. Wai don yana da kuɗi yake ..., yana aikata abin da ya ga dama.

   a. cika baki

   b. koɗa kai

   c. hura hanci

4. Audu, kullum yana riƙe da littafi dare da rana, karar mai .....
    a. jujun karatu.
    b. gyaran fuska.
    c. ɗaure fuska.

5. Gemunka da sajenka sun yi tsawo saboda haka ya kamata ka yi .....
    a. jujun karatu.
    b. gyaran fuska.
    c. ɗaure fuska.

6. Manya sukan ..... a gaban yara, saboda ba sa son reni.
    a. yi jujun karatu
    b. gyara fuska
    c. ɗaure fuska

II. Each of the following passages contains an idiomatic expression which is inappropriately used. Identify it and replace it with an appropriate one.

1. Audu ya yi zanzaro ya ci magani yana tafiya yana busa taba. Da ka gan shi ka ga maras kunya.
2. Idan mutum ya yi wa matarsa laifi, dole ya sha toka don ta yafe shi.
3. Kande tana da saurin hushi, idan ana wasa da ita sai ta kai hularta saba'in.

III. In Hausa, construct an appropriate situation for each of the following idioms:

1. sake fuska
2. sha toka
3. ci riba
4. jujun agogo
5. shan iska

LESSON TWENTY-ONE: LADAN DA ƊAN JANHOL. III.

Rân nan Ɗan Jànhôl yanā̀ zàune à rùmfarsù sai ya hàngi Lā̀dân cikin kā̀suwā yā̂rā sun yi masà zumā̀ sunā̀ cê̄wā, "Ēhṑ, gā̀ wândà tsìyā ta sâ̄ ya saidà gēmùnsà! Ēhṑ, yànzu fa bâ̄ shi dà Īkòn kō sūsàr gēmùn nan, kadà Ɗan Jànhôl yà ga gāshī̀ gùdā yā faɗī̀, yà kai shì ƙārā, à ci mutuncìnsà!" ① Lā̀bārìn gēmùn Lā̀dân dai ya cikà gā̀rī.

hàngā	'catch sight of'
tsìyā (f)	'poverty'
Īkṑ (m)	'power, authority'
sūsā̀ (f)	'scratching'
gāshī̀ (m)	'hair'
ƙārā (f)	'complaint'

Lā̀dân ya rasā̀ àbî̀n dà kḕ masà daɗī. Gā̀ shi gârgāsā̀, sabṑdà haka gēmùn dà sā̀jên sai tsawō sukḕ yî̄ ā̀mmā bâ̄ shi dà dāmar yîn gyāran fuskā̀ don kadà Ɗan Jànhôl yà sā̀mi kafar yi masà rī̀kicī. Ya yi ta rarrāshin Ɗan Jànhôl don yà yàrda à askḕ masà àbinsà yà hūtā̀. Ya ƙi ya cḕ bā̀ yànzu ba, tùkùna.

gârgāsā̀ (m/f)	'hairy'
tsawō (m)	'height, length'
kafā (f)	'small hole'
rī̀kicī (m)	'intrigue, deceitfulness'
ràrrāsā̀ v.n. rarrāshī	'pacify, humor'

Rân nan ran sāfiyar Sallā̀, Ɗan Jànhôl ya ā̀iki wani yārṑ, ya cḕ yà jē ya kirā Lā̀dân, àmmā kadà yà yi sallamā̀, ya tsayā̀ à birkìn bā̀ƙō kawài sai yā ga Lā̀dân yā fitō dà shirìn zuwā̀ Īdī̀, sa'àn nan yà gayā̀ masà. Yārṑ ya jē zaurèn ƙōfàr Lā̀dân ya laɓḕ. Can dà hàntsin

shirī̀ (m)	'preparation'
laɓḕ	'conceal oneself'
hàntsī(m)	'the time between 8 a.m. to 11 a.m.'

fārì Lā̀dân ya fitō dà dōgon kàndīrī̀ zā̂ shi Īdī̀, yā ci adō, yā sā̂ farā da baƙā, yā naɗà ɗan Kūra, gā̀ kuma ɗan Tūnàs mài kāmùn ƙafā̀. Yārṑ ya gayā̀ masà anā̀ nēmansà. Yārṑ ya shigḕ gàba Lā̀dân yanā̀ bī̂nsà har rùmfar Ɗan Jànhôl. Dà ìsarsù sai ya ga rùmfâr tā cìka mā̀ƙil dà yā̂rā dà 'yam mātā. Dà ganinsù sai gàban Lā̀dân ya fāɗì. Bài kō yi sallamā̀ ba sai kawài ya shìga rùmfâr ya tsayā̀ à gàban Ɗan Jànhôl ya cḕ, "Gā̀ ni, nā ji kanā̀ nēmānā. Mutā̀nē sukà būshḕ dà dā̀riyā.

fārì	'early'
kàndīrī̀ (m)	'walking stick'
mā̀ƙil	'abundantly'

Ɗan Jànhôl ya cḕ, "Allā̀h yà bā kà hàƙurī. Bā̀ don faɗā̂ mukḕ nēmankà ba, zō kà zaunā̀." Lā̀dân ya zaunā̀, ya cḕ, "Yi duk àbîn dà kakḕ sō̂ dà saurī ìn tàfi. Lī̀mân yanā̀ jirā̀nā zā mù fìta Īdī̀."

Ɗan Jànhôl ya cḕ, "Ī, gaskiyā nḕ dṑmin kùwa kū nḕ mânyā à wurin sallā̀." Ya jūyā̀ ya cḕ, "Ìnā Sarkin askā? Cìrē minì gēmū̀nā dà sā̀jēnā."

mânyā	pl. 'leaders'

Sarkin Aska ya fārà askī̀, Lā̀dân yanā̀ izā̀ shi yanā̀ cē̂wā yà yi saurī yà askḕ masà don Lī̀mân yanā̀ jirànsà.

izā̀	'push'

Har an askḕ rabī̀, sai Ɗan Jànhôl ya cḕ, "Sarkin Aska, dā̀kàtā hakà. Bàr shi yà tàfi tun dà yanā̀ saurī, wata rāna kâ ƙāràsā minì."

dākàtā 'stop, wait'

ƙāràsā 'finish'

Dà mutā̀nē sukà dūbi Lā̀dân dà rabìn sā̀jē àskakkē sai sukà ɓarkḕ dà dā̀riyā.

Lā̀dân ya ɗàuki madūbī ya dūbà fuskàrsà. Ya yi māgiyā̀ wà Ɗan Jànhôl yà sā̂ à ƙāràsā masà, àmmā ya ƙi, ya cḕ sai wata rāna.

māgiyā̀ (f) 'reiterated mention of God's name'

[continued in Lesson 22]

LESSON TWENTY-ONE: LADAN DA ƊAN JANHOL. III.

TAMBAYOYI

1. Me ya sa Ɗan Janhol ya aika yaro ya kira masa Ladan amma ya ce da yaron ya laɓe a zauren ƙofa sai ya ga Ladan ya fito da shirin Idi tukuna ya gaya masa?
2. Don me Ɗan Janhol ya ce Sarkin Aska ya dakata bayan ya aske rabin gemun Ladan?
3. Me ya sa Ladan ya damu bayan ya saida gemunsa wa Ɗan Janhol?

IDIOMS

A.	sun yi masà zumā̀	'they acted like bees on him'	'they swarmed around him in great numbers'

B. Uses of ci in personal interactions

I. meaning 'disgrace'

ci mutuncī̀	'eat up one's humanity'
ci zaràfī	'eat up one's opportunity'
ci irìlī	'eat up one's honor'

II. meaning 'humiliate before others'

ci idṑ	'eat the eye'
ci fuskā̀	'eat the face'

III.	ci nāmàn mùtûm	'eat human flesh'	'backbite'
IV.	ci râi	'eat the soul'	'preoccupy and cause tension to'
	ci zūcìyā	'eat the heart'	

C. Uses of birki 'brakes' and lìnzāmī̀ 'bridle'

birkìn bā̀ƙō	'the entrance to a house'; i.e., where the visitor stops. Male adults are not supposed to enter right inside one's house when they visit.
lìnzāmìn talàkà	'a poor man's clothes'; if you pull them, he will automatically stop lest they tear — he cannot afford new ones.
lìnzāmìn mùtûm	'one's name'; just as a horse will stop if you pull its bridle, a person will stop if you mention his/her name.
Audù yanā̀ jîn lìnzāmìn mātarsà	'Audu is dominated by his wife'

LESSON TWENTY-ONE: LADAN DA ƊAN JANHOL. III.

D. Expressions for dressing up

yā sā̂ farā dà baƙā	'he is wearing white and black'	'he is dressed up'. Traditional dress for men on dressy occasions consists of two robes, a black one worn on top of a white one.
yā yi sitātī̀	'he did starch'	'he is dressed up in clean, freshly pressed clothes'
yā yi sukōlā̀	'he did scholar'	'he is dressed neatly'

E. Ɗan in names of clothing

ɗan Kūra	'special type of blue-black turban'. Kura is a town close to Kano.
ɗan Tūnàs	'Tunisian trousers with ornamented legs'.

F. Uses of faɗuwa 'falling'

gàbansà yā fāɗì	'he lost heart', also fāɗùwar gàbā, 'losing heart'.
fāɗùwar murhū̀	'bad cooking', i.e., something that fell off the stove.
fāɗùwar 'yan bṑrī	'falling down clumsily on the buttocks'. 'Yan bṑrī are members of certain cults that believe in spirits. When they are possessed by a spirit, they ritually jump up and fall down heavily onto the buttocks.
fāɗùwar màganā̀	'slip of the tongue'

EXERCISES

Pick the idiom that best describes the situation.

1. Kande tana da.... Ta yi ta zagin Audu a gaban ansa.
   a. cin fuska
   b. cin rai
   c. birkin bako
2. Karatun almara yana da.... Idan mutum ya fara ba ya son bari.
   a. cin fuska
   b. cin rai
   c. birkin bako
3. Na je gidan Garba ban same shi ba. Matarsa kuwa ba ta san ni ba. Saboda haka sai na tsaya a ... ina jiransa.
   a. cin fuska
   b. cin rai
   c. birkin bako
4. Kullum ya kamata ma'aikacin ofis ... kafin ya tafi wurin aiki.
   a. ya yi sitati
   b. ya sa fara da baka
   c. gabansa ya faɗi
5. Dattawan da sukan ... ranar Salla.
   a. yi sitati
   b. sa fara da baka
   c. gabansa ya faɗi
6. Garba ya karya doka. Saboda haka lokacin da ya ga ɗan-sanda sai ...
   a. ya yi sitati.
   b. ya sa fara da baka.
   c. gabansa ya faɗi.

LESSON TWENTY-ONE: LADAN DA ƊAN JANHOL. III.

The following passage contains three idiomatic expressions which are inappropriately used. Identify them and replace them with appropriate ones.

Wata rana Garba zai tafi Kano sai ya je gidan abokinsa Audu ya ce masa zai tafi Kano ko yana da saƙo. Audu ya ce, "I, ina so ka sayo mini wando ɗan Kura da rawani mai kamun ƙafa. Zan ba ka kuɗi, naira talatin, wuri na jan wuri, ka tafi da su."

LESSON TWENTY-ONE: LADAN DA ƊAN JANHOL. III.

GRAMMAR

1. Verbs and abstract nominals derived from nouns.

The nouns in the left-hand column are related to the verbs and abstract nominals on the right. Pay special attention to the meanings of these derived verbs and abstract nominals.

Basic Noun		Derived Verb		Derived Abstract Nominal	
mùtûm	'human being'	mùtuntā̀	'respect'	mutuncī̀	'dignity'
bā̀kō	'visitor'	bā̀ƙuntā̀	'visit'	bāƙuncī̀	'being a visitor'
ƙànƙanḕ	'small'	ƙànƙantā̀	'despise'	ƙanƙancī̀	'despising; acting in an unbecoming way'
dillālī̀	'broker'			dillancī̀	'broker's work'
kā̀suwā	'market'			kāsuwancī̀	'trade, business'
zālùmī	'tyrant'	zā̀lumtā̀	'oppress'	zālumcī̀	'oppression, tyranny'
talàkà	'common person'	talàutā	'impoverish'	talaucī̀	'poverty'

DRILLS

1. Form an abstract nominal in -nci from the noun, and put it in a continuative sentence. Example:

SPEAKER: Audù bàƙō nḕ 'Audu is a visitor'

STUDENT: Yanà bàƙuncī̀ 'He is visiting'

1. Shī dillālī̀ nē
2. 'Yan kàsuwā nḕ
3. Ita talàkà cē
4. Sū zā̀lùmai nḕ
5. Shī làɗānī̀ nē
6. Shī lìmāmī̀ nē

LESSON TWENTY-TWO: LADAN DA ƊAN JANHOL. IV.

Dà Lā̀dân ya ga bā̂ shi dà niyyā̀r sā̂wā à ƙārā̀sā, sai ya cḕ yà sayar masà dà saurân. Ɗan Jànhō̂l ya cḕ shī bā̀ zâi sayar yànzu ba sai watàn jībi. Lā̀dân ya cḕ don Allā̀h yà hàƙurà yà sayar masà yànzu, zâi bā shì rībā̀. Ɗan Jànhō̂l ya cḕ, "Yànzu na ji màganā̀. Dā̂ inā̀ zàton kō kuɗī zākà nūnā̀ mini, nī kùwa ìn cḕ dà kai bā̀ na sayàrwā ba nḕ, kā san kùwa an cē̂ 'Tā gā̀gàri Kùndīlā.' In zākà bā nì rībā̀ mài tsōkā̀, tṑ, zân sayar makà. Ai kōmē nāmū̀ na sayârwā nḕ."

Lā̀dân ya cḕ, "Tṑ, nawà zākà sayar minì?" Ɗan Jànhō̂l ya cḕ, "Sulḕ sìttin cif - wurī̀ nā̀ dūkàn wurī̀."

Lā̀dân ya cḕ, "Kà ɗan ragḕ, mànà." Ɗan Jànhō̂l ya cḕ,"Kō ànīni. Don mā kai nḕ shī ya sā̂ na yi makà rahamā̀, dā̀ wani nḕ kō ƙasā bā̀ zân ragḕ masà à sulḕ tàmā̀nin ba."

Lā̀dân ya marairàicē, yanā̀ cē̂wā "Tṑ ai shī kḕ nan, zân biyā haka ɗîn. Yā̀yà na iyā̀? Dā̂ mā an cē̂ kwàɗā̀yī

niyyā̀ (f)	'intention'
hàƙurà	'be patient'
tsōkā̀ (f)	'flesh'
mànà	'please'
ànini (m)	'tenth of a penny'
rahamā̀ (f.)	'mercy'
marairàicē	'behave helplessly'

mabūɗin wàhalā̀! Mù jē gidā ìn bā kà. Àmmā fa sai nā gamā̀ dà kadarā̀." Ɗan Jànhôl ya cḕ, "Bā̂ kōmē, kà gamā̀ dà kadaràr."

kadarā̀ (f)	'property, goods'

Lā̀dân ya shigḕ gàba, mutā̀nē sukà ɗṑru à bāyansā̀ kàmar wândà ya yi ɗan halī. Ya jē gidansà ya fiddà kayansà dà na mā̀tarsà akà yi musù kuɗī̂, ya haɗā̀ dà kuɗinsà sulḕ àshìrin dà shidà dà kḕ àjìye, àmmā duk bà sù biyā ba. Ya kāmà awākin mā̀tarsà gùdā ukù dà rāgonsà na layyā akà yi musù kuɗī̂, duk bà sù biyā ba, sai dà ya gamā̀ dà kāyan jìkinsà, sā'àn nan ya fànshi kânsà. Ya dū̀bi Sarkin Aska ya dakā̀ masa tsāwā ya cḕ, "Kâi shāshā̀shā, àskē minì saurân wannàn g-g-gēmùn ìn hūtā̀ dà àzābā̀." Sarkin Aska ya cḕ, "Habā̀ Lā̀dân! yā̀yà ka bar jā̀kī kanā̀ dūkàn cālī?"

ɗṑru	'ride'
haɗā̀	'include'
layyā	'sacrifice'
fànsā	'reclaim, redeem'
tsāwā	'scolding'
àzābā̀ (f)	'anguish, physical misfortune'

An gamā̀ askìn kḕ nan sai gā̀ jḕkādàn Lī̀mân yā zō ya cḕ anā̀ jirànsà. Lā̀dân ya cḕ à cê̄ dà Lī̀mân yà nḕmi wani lā̀dānìn shī cikìnsà yanā̀ cīwō bā̀ zâi iyà fī̂tā ba.

jḕkādā̀ (m)	'messenger'

LESSON TWENTY-TWO: LADAN DA ƊAN JANHOL. IV.

TAMBAYOYI

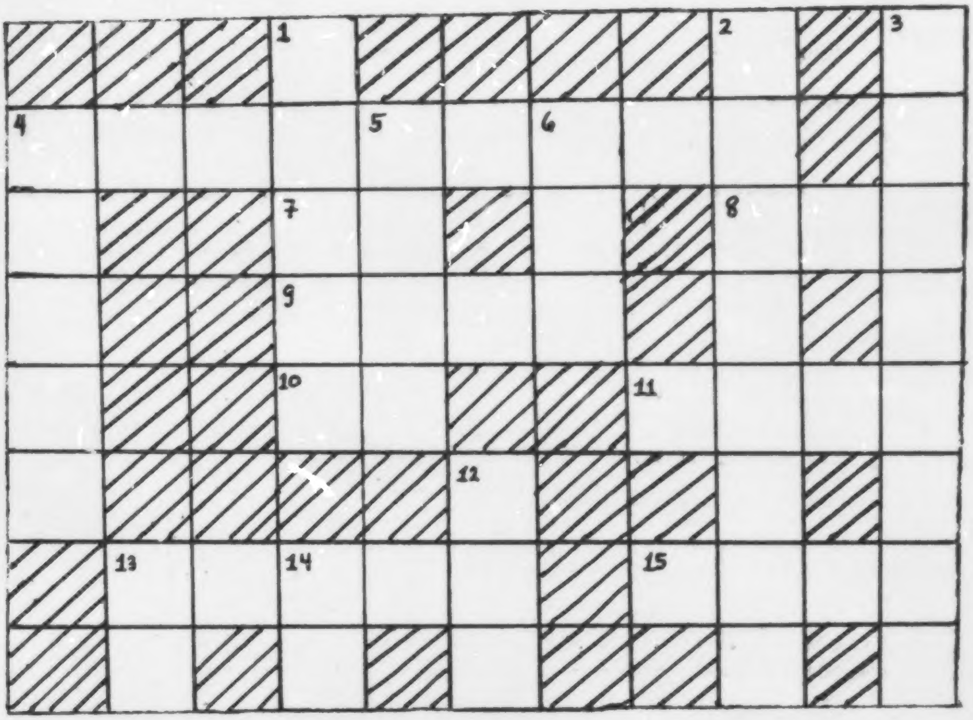
1. Me ya sa Ladan ya ce Ɗan Janhol ya sayar masa da sauran gemun nasa?
2. Ribar nawa Ɗan Janhol ya samu a kan yadda ya sai gemun Ladan?
3. Me ya hana Ladan fitowa daga gidansa lokacin da Liman ya aiko a kira shi?

LESSON TWENTY-TWO: LADAN DA ƊAN JANHOL. IV.

IDIOMS

		LITERAL MEANING	IDIOMATIC MEANING
A.	Expressions for expensiveness		
	tā gā̀gàri Kùndīlā	'it is impossible even for Kùndīlā'	'it is too expensive, i.e., it is impossible even for Kùndīlā to buy it'. Kùndīlā was a merchant in Kano city who was said to be the richest person of his time in the whole of Hausaland. This expression is used by potential buyers in two ways: (1) if a thing is too expensive; (2) if the seller declares 'ba na sayarwa na be,' just because he doesn't want to sell it to you in particular, then in response you can say "Tā (kùwa) gā̀gàri Kùndīlā."
B.	wurī̀ nā̀ dūkā̀n wurī̀	'a cowry hits against a cowry'	cf. L. in Part 1., page 173.
C.	Expressions for stealing		
	ɗan halī	'mean manners'	
	dōgon hannū	'long arm'	
	ganī dà kawàrwā	'seeing and removing'	
	fataucìn dare	'night trading'	
	būɗè taskirā	'opening taskirā'	Taskirā 'shallow basket used in spinning thread'. Under its leather lining, women often conceal small change for safekeeping.
D.	kā bar jā̀kī kanā̀ dūkàn cālī	cālī is a pair of carrying-baskets hung on the back of a donkey. The expression is used for someone who, out of cowardice or irrationality, punishes the innocent rather than the guilty.	

CROSSWORD



DAMA

4. ɗaure fuska (4, 5)
7. da ___ (2)
8. ___ da nan (3)
9. sha da ___ (4)
10. wuri ___ jan wuri (2)
11. _____ gira (4)
13. wuri na _____ wuri (5)
15. gyara ___ = gyara kai (4)

ƘASA

1. ci ____ mutum (5)
2. wasa da _____ mutane (8)
3. ____ mutum = suna (8)
4. ____ da kuka = fashe da kuka (5)
5. ya sa _____ da baƙa (4)
6. ____ toka = ci kanwa (3)
12. ___ kwana? (3)
13. kece ____ dariya (2)
14. Ta gagari Kundila = __ Kundila ba shi da kudinta (2)

PUZZLE NO. 2

The answers to this puzzle are mostly based on idioms covered in the last four lessons. Parenthesized numbers at the end of clues give the number of letters in the answer word or words.

APPENDIX A.

PERSON-ASPECT MARKERS

I. COMPLETIVE			II. CONTINUATIVE			
Basic	Relative	Negative	Basic	Relative	Neg 1	Neg 2
nā	na	bàn...ba	i nā̀	na kḕ	bā nā̀	bā̂ ni
kā	ka	bàkà..ba	ka nā̀	ka kḕ	bā kā̀	bā̂ ka
kin	kikà	bàkì..ba	ki nā̀	ki kḕ	bā kyā̀	bā̂ ki
yā	ya	bài...ba	ya nā̀	ya kḕ	bā yā̀	bā̂ shi
tā	ta	bàtà..ba	ta nā̀	ta kḕ	bā tā̀	bā̂ ta
an	akà	bà'à..ba	a nā̀	a kḕ	bā ā̀	bā̂ a
mun	mukà	bàmù..ba	mu nā̀	mu kḕ	bā mā̀	bā̂ mu
kun	kukà	bàkù..ba	ku nā̀	ku kḕ	bā kwā̀	bā̂ ku
sun	sukà	bàsù..ba	su nā̀	su kḕ	bā sā̀	bā̂ su

III. SUBJUNCTIVE	IV. HABITUAL
ìn	nakàn
kà	kakàn
kì	kikàn
yà	yakàn
tà	takàn
à	akàn
mù	mukàn
kù	kukàn
sù	sukàn
Neg.: kadà...	Neg.: bà...ba

V. FUTURE	VI. INDEFINITE FUTURE
zân	nā̂
zākà	kā̂
zākì	kyā̂
zâi	yā̂
zātà	tā̂
zā'à	ā̂
zāmù	mā̂
zākù	kwā̂
zāsù	sā̂
Neg.: bà...ba	Neg.: bà...ba

APPENDIX B.

THE GRADE SYSTEM OF THE HAUSA VERB

For a fuller account, cf. F. Parsons, "The Verbal System in Hausa", Afrika und Übersee 44, 1, 1-36 (1960), and F. Parsons, "Suppletion and Neutralization in the Verbal System in Hausa", Afrika and Übersee 55, 49-97 and 189-208.

GRADE		A	B (before pronoun direct object)	C (before noun direct object)
1	HL	fārā̀	fārā̀	fārà
	HLH	karàntā	karàntā	karàntà
2	LH	sàyā	sàyē	sàyi
	LHL	tàmbayā̀	tàmbàyē	tàmbàyi
3	LH	shìga		
4	HL	rufḕ	rufḕ	rufè
	HLH	karàncē	karàncē	karàncè
5	HH...	sayar	sayar dà	sayar dà
6	HH...	sayō	sayō	sayō
7	...LH	fā̀ru		
		kàràntu		

INDEX OF IDIOMS

Each idiom in the text has one or more entries in this list. Key words in the idiom are underlined, and the list is arranged alphabetically according to key words. For example, dariyar kare has two entries, one under darıya and the other under kare. The number after the entry refers to the lesson in which the idiom is glossed.

àbù ɗaya na sanī̀, 13

lā̀dānìn agā̀nā, 18

tàfiyàr àgwā̀gwā, 19

Alà ìshē mù, 8

àlhakin iyā̀yē ya kamā̀ shi, 17

ƙanā̀nàn àlhakī, 14

àljanar darē, 8

àljannàr kàrē, 7

Allā̀h yà bā kà nasarā̀, 12

Allā̀h yà dadḕ dà rânkà, 12

Allā̀h yà gāfartà mālàm, 2

Allā̀h yà jā zàmānìnkà, 12

Allā̀h yà tàimàkē kà, 12

dōkìn Allā̀h, 1

īkòn Allā̀h, 1

na Allā̀h, 19

ràbon Allā̀h, 1

tàwadàr Allā̀h, 1

yi na Allā̀h, 1

shân àlwāshī, 15

yi arbā̀ dà, 17

lī̀māmìn arnā, 18

sallàr arnā, 18

shā dà arnā, 13

arnḕ nē wajen tūƙī̀. 13

ā̀shē, anā̀ tsṑron Innà! ìn ji 'yā'yan mâyyā, 15

tōnà àsīrī, 12

yā shēƙè ayarsà, 9

Allā̀h yà bā kà nasarā̀, 12

bā dà bā̀kī, 20

bā dà fuskā̀, 20

ƙafā̀tā mḕ na ci bàn bā kì ba?, 6

zucìyātā bà tà bā nì ba, 12

bā̂ ī̂ndà kūkā zâi kai shì, 5

bābù ruwankà, 4

ɗan bādalā, 10

bàri tàunā na bakà nā̀ zùbā, 4

mḕ kukḕ cī̂ nē na bakà nā̀ zùbā, 4

rōmon bakà, 12

'yan bakà, 12

yā sā̀ farā dà baƙā, 21

bā dà bā̀kī, 20

bā̀kin kā̀zā, 7

bā̀kinsà yā tārà ruwā, 2

cikà bā̀kī, 20

kā̀fin tà rufè bā̀kintà, 8, 10

kā̀zā, ci kì gōgè bā̀kinkì, 7

zāƙin bā̀kī, 12

tūrà baƙin yau, 8
birkìn bā̀ƙō, 21
tū̀rā tā kai bangō, 11
tā kai bàntē, 5
kā bar jā̀kī kanā̀ dūkàn cālī, 22

barcī yā kāmā̀ shi, 17
barden gōyō, 16
bàri tàunā na bakà nā̀ zùbā, 4
wândà bài ji bàri ba yâ ji hōhṑ, 9
ɗan bārikì, 19
tsōfon bārikì, 19
bàrkwànon kàr̃ē, 7
wā̀ ya gayā̀ makà Bàrno gabàs takḕ?, 15
bāyan ɗākī̀, 10
bāyan gàrī, 10
bāyan gidā, 10
bāya tā haifù, 16
ci bāya, 17
na bāya, 11
sukà dṑru à bāyankà, 11
kàren bazarā, 7
yā bi hannunsà mài sàndā, 1
bi shānun sarkī, 7
bīƙī̀, 16
birī̀ dà gōyō, 7
kāshin birī̀, 7
tàfiyàr birī̀ dà rḕnō, 7

birkìn bā̀ƙō, 21
ɗan birnī, 19
kàryar birnī, 7
tsōmà bìyar, 2
biyō darē, 6
kwānā biyu, 10, 14
yā kwan-biyu, 19
yā kwānā biyu, 19
tanā̀ dà jūnā biyu, 16
ɗan bōkṑ, 19
ɗan bṑrī, 19
'yan fādùwar bṑrī, 21
būɗè taskirā, 22
bugùn ƙìrjī, 15
yi bungā, 3
būshḕ dà dā̀riyā, 19
māgànin ɓàrā̀yī, 17
ɓarkḕ dà ɗā̀riyā, 19
ɓātà fuskā̀, 20
bātā̀ lōkàcī, 13
kā̀zā ɓātà wurin kwānankì, 7
kàren ɓikì, 7
kā bar jā̀kī kanā̀ dūkàn cālī, 22
cànē nā canḕ, 9
ka cḕ bā̀ kai ba, 15
ka cè na cē, 9
kā̀fin kà cē̂ "kwaḅṑ", 8

kā̀fin kà cē̂ "mḕ", 8

ci bāya, 17

ci dà zūci, 17

ci dād̂ī, 17

ci dūniyā̀, 9

ci fuskā̀, 21

ci gàba, 17

ci idṑ, 21

ci irī̀lī, 21

ci jarràbā̂wā, 17

ci kanwā, 20

ci māgànī, 20

ci mutuncī̀, 21

ci nāmàn mùtûm, 21

ci nasarā̀, 17

ci râi, 21

ci sa'ā̀, 17

ci wùyā, 17

ci zaràfī, 21

ci zūcìyā, 21

ƙafā̀tā mḕ na ci bàn bā kī̀ ba?, 6

tā ci wākē, 16

cîn rānī, 2

mḕ kukḕ cī̂ nē na bakà nā̀ zùbā, 4

cikā̀, 3

cikà bā̀kī, 20

yā rântā cikin ta kàrē, 6

ɗan cikī̀nā nḕ, 16

ɗanyen cikī̀ gàrē tà, 16

gōyon cikī̀, 16

gyārà cikī̀, 20

kā san shì̀ kàmar yunwàr cikìnkà, 9

ràiràyin cikī̀ gàrē tà, 16

tanā̀ dà cikī̀, 16

tā yi cikī̀, 16

sā̂ cirḕ matà hū̀lā, 2

hàɗìyi cōkàlī, 20

Allā̀h yà daɗḕ dà rânkà, 12

rânkà yà daɗḕ, 12

ci dāɗī, 17

shā dāɗī, 17

yā rasà àbîn dà kḕ masà dāɗī, 5
nāmun dājī̀, 11
tsuntsā̀yen dājī̀, 11

kwântà dāma, 3

ɗan dàndi, 19

ɗan dangī, 10

ɗan kā̀zā, sā̀mi kà ƙi dangī̀, 7

àljanar dare, 8

biyō darē, 6

fataucìn dare, 6

yi minì darē, 10

būshē dà dā̀riyā, 19

dā̀riyā tā kāmā̀ shi, 17

ɗā̀riyar kàrē, 7

kēcḕ dà dā̀riyā, 19

mālàmin dawā̀, 8, 13

mânyan dawā̀, 8

sā̀nìyar dawā̀, 7

mōɗar dilā, 6

sun yi wātsiyar dilā, 6

kàren dìllā̀lai, 7

dōgon hannū, 22

dōgon Tūrancī, 9

dōkìn Allā̀h, 1

sukà dṑru à bā̀yankà, 11

yi duk jūyìn dūniyàr nân, 17

kā bar jā̀kī kanā̀ dūkàn cālī, 22

wurī̀ nā̀ dūkàn wurī̀, 19, 22

ci dūniyā̀, 9

ɗan dūniyā̀, 19

hālin mutā̀nen dūniyā̀, 10

jūyìn dūniyā̀, 10

mutā̀nen dūniyā̀, 10

shā dūniyā̀, 9

yi duk jūyìn dūniyàr nân, 4, 17

tanā̀ dùrƙùshe, 16

ɗan bādalā, 10

ɗan bārìkì, 19

ɗan birnī, 19

ɗan bōkṑ, 19

ɗan bṑrī, 19

ɗan cikī̀nā nē, 16

ɗan dàndi, 19

ɗan dangī, 10

ɗan dūniyā̀, 19

ɗan gàba dà fātiyā̀, 10

ɗan gàskē, 10

ɗan gōyō, 16

ɗan hàlâs, 10

ɗan halī, 22

ɗan kàrē, 7

ɗan kàryā, 7

ɗan kā̀zā, sā̀mi kà ƙi dangì, 7

ɗan kā̀suwā, 19

ɗan kirī, 19

ɗan kōlī, 19

ɗan kūrā, 21

ɗan kwararō, 10

ɗan ƙwarai, 10

ɗan màcè, 10

ɗan sàndā, 19

ɗan sùkōlā̀, 19

ɗan Tūnàs, 21

ɗan ùbansà, 10

ɗan yànzu, 19

ɗan zāmànī, 19

bāyan ɗākī̀, 10

ɗanyen cikī̀ gàrē tà, 16

tā ɗaukā̀, 16

ƙafā̀ nā̀ ɗâukê̄wā, 4

ɗaurḕ fuskā, 20

àbù ɗaya na sanī̀, 13

jī̀ɗā tā ɗḕbi Gizò, 6, 9

gaisuwar fādā̀, 14

àbîn zâi kai kà gà faɗā̀, 5

na fadi kudin farina, 6

gàbansà yā fāɗì, 21

fāɗùwar gàbā, 21

fādùwar màganā̀, 21

fāɗùwar murhū̀, 21

fāɗùwar 'yan bṑrī, 21

yā sā̂ farā dà baƙā, 21

māgànin farin jinī, 17

fàrtar ƙasā, 15

fashḕ dà kūkā, 19

ɗan gàbā dà fātiyā̀, 10

fataucìn dare, 22

fìtar kūtsū, 6

fitō wà, 11

bā dà fuskā̀, 20

ɓātà fuskā̀, 20

ci fuskā̀, 21

ɗaurḕ fuskā̀, 20

fuskàr sānìyā, 7

gyaran fuskā̀, 20

sākè fuskā̀, 20

gā̀ ni ƙasà, 20

ci gàba, 17

na gàba, 11

ɗan gàbā dà fātiyā̀, 10

gàbansà yā fāɗì, 21

fāɗùwar gàbā, 21

wā̀ ya gayā̀ makà Bàrno gabàs takḕ?, 15

Allā̀h yà gāfàrtà mālàm, 2

tā gā̀gàri Kùndīlā, 22

gaisuwar fādā̀, 14

gàjiyā̀ tā kāmā̀ shi, 17

māgànin gàjiyā̀, 17

gamà girā, 20

ganī da kawàrwā, 22

mài ganī, 3

ta ganī, 19

ɗanyen cikī̀ gàrē tà, 16

ràiràyin cikī̀ gàrē tà, 16

bāyan gàrī, 16

ɗan gàskē, 10

ràbon gaskiyā, 1

ƙûnnēnā ruwan gāwā, 2

jìkinkà zâi gayā̀ makà, 9

wā̀ ya gayā̀ makà Bàrno gabàs takḕ?, 15

wā̀ ya gayā̀ makà lāhirā̀ dà gùmī?, 15
yā yi gējì̄, 2
bāyan gidā, 10
na gidā, 19
nāmun gidā, 11
gamà girā, 20
tā kai girmantà, 5
gīwā tā haifù, 16
tàfiyàr gwauron gīwā, 19
giyā̀ tā kāmā̀ shi, 17
kā̀zā, ci kì gōgè bā̀kinkì, 7
yā wankè gōmā̀, 2
gōròn sallā̀, 18
gōròn sūnā, 1
ɗan gōyō, 16
barden gōyō, 16
gōyō, 16
gōyon cikī̀, 16
gōyon wani, 16
lādan gōyō, 16
uwar gōyō, 16
wā̀ ya gayā̀ makā̀ lāhirā̀ dà gùmī?, 15
shā gwagwarmayā da, 11
zā ka gwammace kidī da karātū, 9
shānun Gwamnà, 7
tàfiyàr gwauron gīwā, 19
gyārà cikī, 20

gyāra kái, 20

gyāran fuskā̀, 20

gyāran muryā̀, 20

zàn gyārā̀ shi, 20

hadā̀-hadâ, 19

kallon hadarín kā̀jī, 7

hàɗìyi cōkàlī, 20

hàifaffē, 16

hàifē, 16

haifè màganā̀, 16

yanā da haifē, 16

Audu ya haifi Garba, 16

bāya tā haifù, 16

gīwā tā haifu, 16

yā haifu, 16

ku zubā mana hājàr mūjìyā, 9

ɗan hàlâs, 10

ɗan halī, 22

hālin mutā̀nen dūniyā̀, 10

jan halī, 12

ƙarfin halī, 12

yi ƙarfin hālī, 4

hànà sallā, 18

hūrà hancī̀, 20

yanā̀ dà rāriyar hanjī, 9

wāsā da hankalin mutānē, 20

dōgon hannū, 22

mài hannū dà shūnī, 3

yā bi hannunsà mài sàndā, 1

yā kwāshè kāshinsà à hannū, 13

yanā da zāfin hannū, 12

yanā da rāriyar hannū, 9

tā harbu, 16

harshèn tunkìyā, 7

jā hatsī, 2

haushī yā kāmā̀ shi, 17

wândà bài ji bàrī ba yā̂ ji hōhṑ, 9

sā̀ cirḕ matà hū̀lā, 2

yā kai hū̀larsà sàbà'in, 20

hūrà hancī, 20

ci idṑ, 21

idṑ rufe, 14

idòn sānìyā, 7

kā̀fin kiftā̀war idṑ, 8

mài idṑ dà kwâllī, 3

ta idṑ, 19

kù zubā̀ manà idō, 9

Īkòn Allā̀h, 1

ilìminsà yā kai yā kāwō, 5

yā yi mîn illā̀, 12

Īmā̀nìnsà yā kai, 5

ìnā ruwankà, 4

bā̂ ìndà kūkā zâi kai shì, 5
yā rasà ìndà zài sā̂ kânsà, 5
Àshē, anā tsōron Inna!, in ji 'yā'yan mâyyā, 15
ci irilī, 21
Alà ìshē mù, 8
shā iskā̀, 8, 20
àlhakin iyā̀yē yā kāmā̀ shi, 17
Allā̀h ya jā zamāninkà, 12
jā hatsī, 2
jā ìn jā, 9
wurī̀ nā̀ jàn wurī̀, 19
jan halī, 12
kā bar jā̀kī kanā̀ dūkàn cālī, 22
ruwā à jàllō, 14
ci jarràbā̂wā, 17
nā jī kà dà kûnnen shàiɗân, 2
wândà bai ji bàri ba yā̂ ji hōhṑ, 9
Audù yanā̀ jîn lìnzā̀min mā̀tarsà, 21
jī̀ɗā tā ɗḕbi ɗayansù, 6
jī̀ɗā tā ɗḕbi Gizò, 9
jìkinkà zâi gayā̀ makà, 9
sanyin jìkī, 12
ya jimā̀, 19
māgànin farin jinī, 17
jū̀jun kàrā̀tū, 20
jū̀jun kuɗī, 20
jū̀jun rùbū̀tū, 20

tanā̀ dà jūnā biyu, 16
jūyìn dūniyā̀, 10
yi (duk) jūyìn dūniyàr nân, 4, 17
ƙafō ta kā, 4
sukà kaɗā sukà rawā, 4
kā̀fin kà cē̂ "kwabṑ", 8
kā̀fin kà cè "mḕ", 8
kā̀fin kiftā̀war idṑ, 8
kā̀fin tà rufè bā̀kintà, 8, 10
kai 'you':
  ka cḕ bā̀ kai ba, 15
kai 'carry, reach':
  àbîn zâi kai kà gà faɗā̀, 5
  bā̂ ìndà kūkā zâi kai shì, 5
  ilìminsà yā kai yá kāwō, 5
  kṑgī yā kai yā kāwō, 5
  rashìn kunyarsà yā kai, 5
  tā kai bàntē, 5
  tā kai girmantà, 5
  tū̀rā tā kai bangō, 11
  yā kai hū̀larsà sàbà'in, 20
kâi 'head':
  bà mù san kânsà ba, 13
  gyārà kâi, 20
  kā̀zā, kânkì dà mṑtsī, 7
  kōɗà kâi, 15, 20
  mḕ ya shā makà kâi, 4

ràbà kànkà dà wùyā, 9
shā kâi, 1
yā rasà ìndà zâi sā̂ kânsà, 5
zugà kâi, 15
kallon hadarìn kā̀jī, 7
kā̀karsu tā yankè sāƙā̀, 4
kallon hadarìn kā̀jī, 7
kāmà ruwā, 10
àlhakin iyā̀yē yā kāmā̀ shi, 17
barcī yā kāmā̀ shi, 17
dā̀riyā tā kāmā̀ shi, 17
gàjiyā̀ tā kāmà shi, 17
giyā̀ tā kāmā̀ shi, 17
haushī yā kāmā̀ shi, 17
tsūfā tā kāmā̀ shi, 17
kā san shì kàmar yunwàr cikìnkà, 9
ci kanwā, 20
jū̀jun kàrā̀tū, 20
za kà gwammàcè kiɗī̀ dà karā̀tū, 9
àljannar kàrē, 7
bàrkwànon kàrē, 7
ɗan karē, 7
dā̀riyar kàrē, 7
kàren bazarā, 7
kàren ɓikī, 7
kàren dillā̀lai, 7
kàren līmàn, 7
kàren mōtā, 7

mōtar karē, 7

mummùnin karē, 7

ta karē, 19

yā rantā cikin ta kàrē, 6

karin kumallō, 8

karin tsāwā, 8

karyà kùmallō, 8

ɗan kàryā, 7

kàryar birnī, 7

kūkan kāsā, 19

kasā, 3

an kashè maganā, 6

haushī yā kashḕ shi, 6

murnā̀ tā kashē shi, 6

yā kashè kuɗī, 6

kāshin birì, 7

yā kwāshè kāshinsà à hannū, 13

ɗan kā̀suwā, 19

tunkìyar kāsuwā, 7

yi kā̀suwā, 19

ilìminsà yā kai yā kāwō, 5

kṑgī yā kai yā kāwō, 5

yārinyàr nàn tā kāwō, 5

ganī dà kawarwā, 22

kayā̀, 3

bàkin kāzā, 7

ɗan kāzā, sāmi ka ƙi dangī̀, 7

kàzā, ɓāta wurin kwānanki, 7

kā̀zā, ci ki gōgē bā̀kinki, 7

kā̀zā da 'yā'yanta, 7

kā̀zā, kankì da mṑtsī, 7

kāzar Yarabāwā, 7

ƙafar kaza, 7

kēce da dariya, 19

za ka gwammace kiɗī da karatu, 9

kàfin kiftāwar idō, 8

dan kirī, 19

lī̀māmin Kirista, 18

sallàr Kirsimati, 18

kōda kai, 15, 20

kṑgī yā kai yā kāwō, 5

ɗan kṑlī, 19

kṑrar karē, 7

tsōfon kudù, 19

jū̀jun kuɗī, 20

nā faɗi kuɗin farī̀nā, 6

yā kashè kuɗī̂, 6

bā̂ inda kūkā zai kai shì, 5

ɓarkē da kūkā, 19

fashḕ da kūkā, 19

kūkan kāsā, 19

shā kūkā, 17

karìn kùmallō, 8

karya kumallō, 8

tā gāgàri Kundīlā, 22

kûnnēnā ruwan gāwā, 2

màganar nân tanā̀ shìgā kûnnē, 12

nā jī kà dà kûnnen shàiɗân, 2

rōmon kûnnē, 12

rashìn kunyarsà yā kai, 5

ɗan kūrā, 21

tàfiyar kūrā, 19

fìtar kūtsū, 6

kā̀fin kà cḗ "kwabō", 8

à kwāna à tāshì, 14

kā̀zā, ɓātà wurin kwānankì, 7

kwānà biyu, 10, 14

kwānà dà kwànàkī, 14

yā kwan-biyu, 19

yā kwāna biyu, 19

kwântà dāma, 3

ɗan kwararō, 10

yā kwāshè kāshinsà à hannū, 13

ƙafā̀ nà ɗâukḗwā, 4

ƙafàr kā̀zā, 7

ƙafātā mē na ci bàn bā kì ba?, 6

mīƙē ƙafā, 8

ƙafō ta kā, 4

tàfiyàr ƙāguwā, 19

ƙanānan alhakī, 14

tāsa tā ƙārē, 5

ƙarfin halī, 4, 12

karfin zūciyà, 12

ƙāru, 13

fartar ƙasà, 15

gā ni ƙasa, 20

na 'yar ƙauye, 10

ɗan kāzà, sāmi ka ƙi dangī, 7

bugùn ƙirjī, 15

yi ƙundumbālā, 4

wurī ya ƙurē, 11

ɗan kwarai, 10

la'adā wàje, 19

lādan gòyō, 16

lādā̀nin agànā, 18

wā̀ ya gayā̀ makà lāhirā̀ dà gùmī?, 15

kàren līman, 7

lī̀māmin arnā, 18

lī̀màmin Kiristà, 18

mōtar Līman, 18

Audù yanā̀ jin linzāmìn mātarsa, 21

lìnzāmin mùtum, 21

lìnzāmin talaka, 21

ɓatà lōkacī, 13

ɗan màcè, 10

an kashè màganā, 6

fāɗùwar màganā, 21

haifè màganā, 16

màganā dai kakḕ yî, 2, 11

màganar nàn tanā̀ shìgā kùnnē, 12

ci māganī, 20

māgànin ɓarāyī, 17

māgànin farin jinī, 17

māgànin gajiyā, 17

mài ganī, 3

mài hannū dà shūnī, 3

mài idṑ dà kwâllī, 3

mài sùkūnī, 3

mài zaràfī, 3

yā bi hannunsà mai sàndā, 1

Allā̀h ya gāfarta mālàm, 2

mālàmin dawā, 8, 13

sayen rā̀gon mālàm, 18

mányan dawā, 8

Audu yanā jin linzāmin màtarsà, 21

Àshē, anā̀ tsṑron Innà!, ìn ji 'yā'yan màyyā, 15

ta mazā, 19

yi ta mazā, 4

ƙafātā mē na ci bàn bā kì ba?, 6

mè akà yi akà yi mùtûm, 13

mḕ kukē cî nē na bakà nā̀ zùbā, 4

mḕ ya shā maka kái, 4

mīƙḕ ƙafà, 8

yā shā miyā̀, 19

mōɗar dilā, 6

kàren mōtā̀, 7

mōtàr karē, 7

mōtàr Lī̀mân, 18

kā̀zā, kânkì dà mōtsī, 7

kù zubā̀ marà hājàr mūjìyā, 9

mummùnin kàrē, 7

fāɗùwar murhū̀, 21

tā nàƙàlci murhū, 2

murnā tā kashḕ shi, 6

gyăran muryā̀, 20

hālin mutā̀nen dūniyā̀, 10

mutā̀nen dūniyā̀, 10

wā̀sā da hankàlin mutā̀nē, 20

mutù, 3

ci nāmàn mùtûm, 21

lìnzāmìn mùtûm, 21

mḕ akà yi akà yi mùtûm, 13

ci mutuncī̀, 21

yîn mùzūrai, 15

na Allā̀h, 19

na bāya, 11

na gàba, 11

na gàrī, 19

na gidā, 19

na 'yar ƙauyḕ, 10

yi na'àm dà, 13

tsōfon Najadù, 19

tā nàƙàlci murhū̀, 2

ci nāmàn mùtûm, 21

zāfin nāmā̀, 12

nāmun dājī̀, 11

nāmun gidā, 10

Allā̀h yà bā kà nasarā̀, 12

ci nasarā̀, 17

ràbà kânkà dà wùyā, 7

ràbon Allā̀h, 1

ràbon gaskiyā, 1

raɗà sūnā, 1

sàyen rā̀gon mālàm, 18

Allā̀h yà daɗḕ dà rânkà, 12

ci râi, 21

rànkà yà daɗḕ, 12

sanyin râi, 12

zāfin râi, 12

yā yi masà rānā, 10

cîn rānī, 2

yā sā̂ masà rānī, 2

'yan rānī, 2

yā ràntā cikin ta kàrē, 6

yanā̀ dà rāriyar hanjī, 9

yanā̀ dà rāriyar hannū, 9

yā rasà àbī̀n dà kḕ masà dāɗī, 5

yā rasà îndà zâi sā̂ kânsà, 5

rashìn kunyàrsà yā kai, 5

ràsu, 3

sukà kaɗā̀ sukà rawā, 4

tàfiyàr birī̀ dà rḕnō, 7

rōmon bakà, 12

rōmon kûnnē, 12

jū̀jun rùbū̀tū, 20

kā̀fin tà rufè bā̀kintà, 8, 10

idṑ rùfe, 14

à ruwan sanyī, 10

bābù ruwankà, 4

bā̀kinsà yā tārà ruwā, 2

ìnā ruwankà, 4

kāmà ruwā, 10

kûnnēnā ruwan gāwā, 2

ruwā à jàllō, 14

taɓà ruwā, 10

yā rasà îndà zâi sā̂ kânsà, 5

yā sā̂ farā dà baƙā, 21

yā sā̂ masà rānī, 2

ci sa'ā̀, 17

yā kai hū̀larsà sàbà'in, 20

sai wani bā̀ shī ba, 5

sājḕ da, 11

sākè fuskā̀, 20

sàkō tumākī, 7

kā̀karsù tā yankè sāƙā̀, 4

ɗan kā̀zā, sā̀mi kà ƙi dangī̀, 7

ɗan sàndā, 19

yā bi hannunsà mài sàndā, 1

kā san shī̀ kàmar yunwàr cikī̀nkà, 9

àbù ɗaya na sanī̀, 13

bà mù san kânsà ba, 13

sarī̀n shānū, 7

sānìyar dawā̀, 7

sānī̀yar tā̀tsā, 7

fuskàr sānī̀yā, 7

idòn sānìyā, 7

à ruwan sanyī, 10

sanyin jìkī, 12

sanyin râi, 12

bi shānun sarkī, 7

yā tuba dà sātā̀, 6

tā sàuka, 16

sàyen rā̀gon mālàm, 18

mḕ ya shā makà kâi, 4

shā dà arnā, 13

shā dāɗī, 17

shā dā̀riyā, 17

shā dūniyā̀, 9

shā gwagwàrmayā̀ dà, 11

shā iskā̀, 8, 20

shā kài, 1

shā kūkā, 17

shā tṑkā, 20

shā wùyā, 17

shân àlwāshī, 15

ya shā miyā̀, 19

na jī kà dà kûnnen shàidân, 2

bi shānun sarkī, 7

sanìn shānū, 7

shānun Gwamnà, 7

yā shēƙè ayarsà, 9

màganàr nàn tanā̀ shìgā kûnnē, 12

nā shìga ukū̀nā, 6

mài hannū dà shūnī, 3

shūrā̀, 3

yā yi sitātī̀, 21

tsöfon sōjā̀, 19

ɗan sùkōlā̀, 19

yā yi sukōlā̀, 21

mài sùkūnī̀, 3

sukùwar sallā̀, 18

gōròn sūnā, 1

raɗà sūnā, 1

zānā̀ sūnā, 1

ta ganī, 19

ta idṑ, 19

ta kàrē, 19

ta mazā, 19

taɓà ruwā, 10

tàfiyàr àgwàgwā, 19

tàfiyàr birī̀ dà rḕnō, 7

tàfiyàr gwauron gīwā, 19

tàfiyàr ƙāguwā, 19

tàfiyàr kūrā, 19

Allā̀h yà tàimàkē kà, 12

tākā̀wā ɗai-ɗai, 19

lìnzāmìn talàkà, 21

bā̀kinsà yā tärà ruwā, 2

tā̀ron tumākī, 7

tāsà tä ƙārḕ, 5

tāsar mà, 11

à kwāna à tāshì, 14

būɗè taskirä, 22

sānìyar tā̀tsä, 7

bàri tàunā na bakà nā̀ zùbā, 4

tàwadàr Allā̀h, 1

'yar tazarā, 11

tōnà àsīrī, 12

karìn tsāwā̀, 8

karyà tsäwà, 8

tsawonsà yā kai, 5

tsōfon bärikì, 19

tsōfon kudù, 19

tsōfon Najadù, 19

tsōfon sōjà, 19

yā tsōmà bìyar, 2

Àshe, anā̀ tsṑron Innà!, ìn ji 'yā'yan mâyyā, 15

tsùfà tā kāmā̀ shi, 17

tsugùnā, 10

tsuntsā̀yen dājì, 11

yā tùba dà sātā̀, 6

Audù arnḕ nē wajen tūk̂ì, 13

sàkō tumākī, 7

tā̀ron tumākī, 7

yi tumākī, 7

ɗan Tūnàs, 21

harshèn tunkìyā, 7

tunkìyar kā̀suwā, 7

tūrà bak̂in yau, 8

tū̀rā tā kai bangō, 11

dōgon Tūrancī, 9

yi tōzàlī dà, 17

ɗan ùbansà, 10

nā shìga ukū̀nā, 6

uwar gōyō, 16

wā̀ ya gayā̀ makà Bàrno gabàs takḕ?, 15

wā̀ ya gayā̀ makà lāhirā̀ dà gùmī?, 15

là'adā wàje, 19

wândà bài ji bàri ba yâ̄ ji hōhò̄, 9

gōyon wani, 16

sai wani bā̀ shī ba, 5

ya wankè gōmà yā tsōmà bī̀yar, 2

wā̀sā dà hankàlin mutā̀nē, 20

sun yi wātsiyar dilā, 6

wurī̀ nā dūkan wurī, 19, 22

wurī̀ nā jân wurī̀, 19

wurī yā ƙurḕ, 11

ci wùyā, 17

ràbà kânkà dà wùyā, 9

shā wùyā, 17

ɗan yanzu, 19

kā̀zar Yarabāwā, 7

yārinyàr nân tā kāwō, 5

kā̀karsù tā yankè sāƙā̀, 4

tūrà baƙin yau, 8

kā yi na Allā̀h, 1

mē akà yi akà yi mùtùm, 13

nā yi masà rānā, 10

sun yi masà zumā̀, 21

sun yi wātsiyar dilā, 6

tā yi cikī, 16

yā yi min illā, 12

yā yi minì darē, 10

yā yi sitātī, 21

yā yi sukōlā, 21

yi bungā, 3
yi gējī̀, 2
yi jūyìn dūniyàr nân, 4
yi kā̀suwā, 19
yi ƙarfin hālī, 4
yi ƙùndùmbālā, 4
yi na'àm dà, 13
yi ta mazā, 4
yi tumākī, 7
yîn mùzūrai, 15
kā san shì kàmar yunwàr cikìnkà, 9
fāɗùwar 'yan bṑrī, 21
'yan bakà, 12
'yan rānī, 2
na 'yar ƙauyḕ, 10
'yar tazarā, 11
Àshē, anā̀ tsṑron Innà!, ìn ji 'yā'yan mâyyā, 15
kā̀zā dà 'yā'yantà, 7
yanā̀ dà zāfin hannū, 12
zāfin nāmā̀, 12
zāfin râi, 12
zāgā̀, 10
zāƙin bā̀kī, 12
Allā̀h yà jā zàmānìnkà, 12
ɗan zāmànī, 19
zānà sūnā, 1
ci zaràfī, 21

mài zaràfī, 3

kù zubā manà hājàr mūjìyā, 9

kù zubā̀ manà idṑ, 9

bàri tàunā na bakà nā̀ zùbā, 4

mḕ kukḕ cī̂ nē na bakà nā̀ zùbā, 4

ci dà zūci, 17

ci zūcìyā, 21

k̂arfin zūcìyā, 12

zūcìyātā bà tà bā nì ba, 12

zugà kâi, 15

sun yi masa zumā̀, 21